F. D'Arcy Irvine.

1941.

A
PRACTICAL GRAMMAR
OF THE
ARABIC LANGUAGE.

A

PRACTICAL GRAMMAR

OF THE

ARABIC LANGUAGE.

WITH

INTERLINEAL READING LESSONS,

DIALOGUES AND VOCABULARY.

BY

FARIS ASH-SHIDYÂQ,

A NATIVE OF MOUNT LEBANON, SYRIA;
FORMERLY PROFESSOR OF ARABIC AT THE UNIVERSITY OF MALTA;
TRANSLATOR OF THE WHOLE BIBLE INTO ARABIC, &C. &C.

Revised by the late

REV. HENRY G. WILLIAMS, B.D.,

FORMERLY PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

FOURTH EDITION,

CORRECTED AND AUGMENTED.

LONDON:

BERNARD QUARITCH,

15 PICCADILLY.

1891

PREFACE TO THE FOURTH EDITION.

The Third Edition, which is now exhausted, was an attempt to rewrite the Second in a manner accordant with the newer and more scientific methods of explanation and transliteration which have arisen since the time of the Rev. Henry Williams.

In the present edition certain excrescences have been pared away, and the work has been corrected throughout, so as to render it equally useful for independent study as for the ordinary mode of learning a language with the help of a tutor.

The tongue to which this Grammar serves as an introduction is the daily speech of educated Arabs, and may be looked upon as intermediate between the vulgar dialects of Syria and Egypt, and the cultivated language of Arabic literature.

BERNARD QUARITCH.

London, 1891.

PREFACE TO THE SECOND EDITION.

THE little Arabic Grammar by Faris Al-Shidiâc has met with considerable success, the whole of the former edition having been for some time exhausted. It has been well received, both in Egypt and Syria, and found useful, as well by travellers in those parts, as by others whose business has led them to seek a temporary home in the East.

The small extent of the work, together with its practical character, precluded the introduction of any but the most necessary elements of Arabic Grammar. The present Editor, keeping this in view, has been careful to preserve its simplicity, while he has scarcely added to its bulk, but has found space for additional matter that seemed requisite, by expunging or abbreviating where occasion warranted.

While, however, the book is primarily intended to supply the want of such as do not contemplate any

extensive progress in the language, it is also hoped that it will furnish a solid foundation to such as may be induced to have recourse to a larger treatise on Arabic Grammar. Space would not allow, nor has it been deemed expedient, to make more than an occasional brief allusion to differences of usage in Egypt and Syria. Such differences are not great; and when (as it frequently happens) the Arabic language has several words with the same meaning, a little observation will soon determine which of them has the general, or perhaps exclusive, use in any particular district. "Nor is there so great a difference between the dialects of Arabic spoken in different countries as some persons, who have not held intercourse with the inhabitants of such countries, have imagined: they resemble each other more than the dialects of some of the different counties in England."*

(HENRY G. WILLIAMS.)

* Lane's "Manners and Customs of the Modern Egyptians," Ch. IX.

A

GRAMMAR

OF THE

ARABIC LANGUAGE.

CHAPTER I.

THE Arabians, in common with many of the Eastern nations, write from the right hand to the left. Their Alphabet consists of twenty-eight letters—*all consonants*—differently shaped according to their position at the beginning, middle, or end of words. The names and powers, and the order and figure, of the letters, may be seen in the following Table. There are, besides, three vowels, which are not usually marked in writing or printing, but which, if written, have their own special symbols, to be described in the second chapter.

ALPHABETICAL TABLE.

NAME.	FORM. Final. Connect.	Final. Uncon.	Medial. Connect.	Initial.	POWER.
Alif.........	ـا	ا	ـا	ا	Like a silent *h*. It only serves to give voice to the vowel annexed to it.
Bâ	ـب	ب	ـبـ	بـ	*b*
Tâ	ـت	ت	ـتـ	تـ	*t* (as in Italian)
Thâ	ـث	ث	ـثـ	ثـ	*th* (as in *throw*)

B

NAME.	FORM. Final. Connect.	Uncon.	Medial. Connect.	Initial.	POWER.
Jîm.........	ـج	ج	ـجـ	جـ	*j*, *g*
Hâ	ـح	ح	ـحـ	حـ	h (a deep and wheezy breathing)
Khâ	ـخ	خ	ـخـ	خـ	kh (as *ch* in the German *doch*)
Dâl.........	ـد	د	ـد	د	*d* (as in Italian)
Thâl	ـذ	ذ	ـذ	ذ	th (as in *this*)
Râ	ـر	ر	ـر	ر	*r* (always strong)
Zâ	ـز	ز	ـز	ز	*z*
Sîn.........	ـس	س	ـسـ	سـ	*s* (never pronounced as *z*)
Shîn	ـش	ش	ـشـ	شـ	*sh*
Sâd.........	ـص	ص	ـصـ	صـ	s (a strong thickened *s*)
Dâd	ـض	ض	ـضـ	ضـ	d (a strong explosive *d*)
Tâ	ـط	ط	ـطـ	طـ	t (a strong explosive *t*)
Thâ *or* Zâ,	ـظ	ظ	ـظـ	ظـ	z (a strong explosive *z*)
Ain	ـع	ع	ـعـ	عـ	(a sort of choking sound, which resembles a sudden hiatus. We shall express it in transliteration by means of a reversed comma on the line, thus ‘*ain*)
Ghain ...	ـغ	غ	ـغـ	غـ	g (the Northumbrian *r*, as in *round*)
Fâ	ـف	ف	ـفـ	فـ	*f*
Kâf *or* Qof,	ـق	ق	ـقـ	قـ	*q* (or *k*) guttural
Kâf	ـك	ك	ـكـ	كـ	*k*
Lâm	ـل	ل	ـلـ	لـ	*l*

NAME.	FORM. Final. Connect	Uncon.	Medial. Connect.	Initial.	POWER.
Mîm	ـم	م	ـمـ	مـ	*m*
Nûn	ـن	ن	ـنـ	نـ	*n*
Wâw(*wow*)	ـو	و	ـو	و	*w* (as in *war*)
Hâ.........	ـه	ه	ـهـ ـهـ	هـ	*h*
Yâ	ـي	ي	ـيـ	يـ	*y* (as in *yes*)
Lâm-Alif	ـلا	لا	ـلا	لا	*lâ*. (This combination of *l* and *a* is usually but needlessly added here.)

In this scheme, the consonants have their English sounds, except where otherwise indicated, and the vowels (in the names) are as in German.

OBSERVATIONS ON THE ALPHABET.

All the Arabic letters are consonants, although it may seem to Europeans strange so to consider ا, ع, و, and ي. (There are likewise three vowels, which are not included among the letters, as they are only marked by certain signs over or under the consonants to which they are annexed. These vowels will be treated of in the next chapter). The consonant always precedes its own vowel, as in *be*, never follows it as in *ab*.

ا (called *ălif*) is the first consonant, but has no sound of its own. It is in fact like the silent *h* in the English words *hour* and *honour*, and is only a consonant in name. The vowel annexed to it may be *a*, *i*, or *u*, and the use of the ا is simply to afford a vehicle for the expression of

the vowel, as there would be no means, according to the graphic system of the Arabs, of writing an ordinary short vowel without a real or nominal consonant to bear the sign. (When the ا is written without a vowel or any other modifying mark, it is either utterly soundless and useless except for the sake of some grammatical distinction, or else it assumes the character of a vowel for the purpose of lengthening the short vowel annexed to a preceding letter, as *qă*, qâ. When it is really performing the function of a consonant, as in *abu*, *ism*, *ukht*, it is customary to write it with a mark called *hamza*, thus : أ, إ, the place of the *hamza* being decided by the vowel written along with it, as أَبو, إِسم. The *hamza* indicates that there must be a slight pause or hiatus before the vowel, to emphasize as it were the fact that the ا is a consonant.)

و (*w*) is properly sounded as *w* in *war*, when it begins a syllable. When it ends a syllable, and has no vowel annexed, it may, in some instances, remain a genuine consonant like the *w* to which we give a slight utterance when we pronounce rapidly the word *throwing*. In most instances, however, it there becomes a quasi-vowel, serving simply to lengthen the vowel which precedes, as *ŭ*, *û* ; or to form a diphthong with it, as *au* (i. e. the *ow* in *now*).

ي (*y*) when a consonant, that is when it has a vowel attached, is always like the *y* in *yes*. When quiescent, that is without a vowel, it plays the part of a vowel either in lengthening a preceding short vowel *i* into *î*, or in forming a diphthong, *ai*, with a preceding *ă*. It is necessary to inform the learner here that the final vowels of words are never sounded in modern colloquial Arabic; *kitâbu* being pronounced *kitâb*; *nabiyyu*, *nabî*. Thus the *y* often seems to be merely a lengthening vowel, while it is really a consonant, and the proper way of writing *nabî* would be *nabiyy*, giving to the *yy* the sound of the French colloquial *ille* as in *fille*.

ه is the ordinary English *h* as in *hand*, but is always sounded, never silent as in our interjection *ah!* When this letter bears two dots, thus ة—always at the end of a word—it is supposed to be sounded *t*, and to correspond to the letter ت, but the custom is to leave it quite silent except in reading the Koran, in grammatical exercises, and in construction before a vowel. Thus همزة is pronounced *hamza*, not *hamzat*; قرة *kurra*, not *kurrat*, but in construction *qurrat ul ɩain*.

ج (*j*) has usually the sound of *g* in *gem*, but the Egyptians pronounce it as *g* in *get*.

ح (h) is a deep aspirate, much more powerful than the *h* in *hand*. It is a strong wheezy breathing, to which

only the Arabs give its full sound. Other people turn it into either a simple *h*, or a German *ch*.

خ (kh) is a guttural rougher than the German and Scotch *ch* in *loch*. Only the Swiss mountaineers give a proper Arabic hoarseness to the sound. It never varies according to position, like the German *ch* in *ich*, *ach*, and *Christ*; but is always the same.

ص (s) is a strongly articulated palatal *s*, thicker and more forcible than the *s* in *swarm, sward.* (It should be noted that in English we give to the letter *s*, in *sw*, a stronger and fuller sound than elsewhere.)

ض (d) is a strong *d* produced by a forcible pressure of the tongue against the teeth and the front of the palate, which impedes the utterance for a moment and then allows the sound to escape violently. All but genuine Arabs pronounce it either as an ordinary *d*, or as *z*.

ظ (z) is *z* pronounced with the tongue in the same position as when the letter ض is formed. It is like the ذ (i.e. *th* as in *those*) sounded forcibly after a check. It has been transliterated *thz* or *dhz*, but most people, except genuine Arabs, pronounce it as the ordinary *z*.

ع is a very difficult sound, resembling nothing so much as a gurgling in the gullet caused by the sensation of choking. This gasping is produced by a forcible contraction of the muscles of the throat, and the ع, with its

vowel, sounds like a suffocated attempt to pronounce *ga* or *gu*, with the result that only the vowel (*a*, *i*, or *u*) is heard, struggling as it were with a lump in the throat. It is clear that a consonant of this kind cannot be articulated without a vowel, and consequently, even when it is marked as unvowelled at the end of a syllable, a short and obscure *ă* is uttered with it. It is treated as a simple ا by all but genuine Arabs. For want of a better symbol we have represented it by a reversed comma on the line, thus: *ʿilm*. The greatest difficulty with regard to it arises when it happens to be (as other letters frequently are) doubled between two vowels.

ء The *hamza* alluded to in the observations on ا above, is a sort of mild ع, and gives to the *ălif*, or rather to the vowel which follows, a deeper sound than usual, as though it were preceded by a check or hiatus. In the phrase "Goa is a town in India," as pronounced rapidly by correct speakers, the *hamza* is heard in, or preceding, the vowel *i* of *is*. (Cockney speakers put an *r* in its place.) We shall transliterate the *hamza* by means of a reversed comma above the line, thus *ʻumm*.

غ (g) is a guttural *g*, very much rougher than the North German *g* in *sage*, much rougher than the French *r grasseyé*, almost precisely like the burr of the Northumbrian *r*, but even stronger than this.

ق (*q*) is a hard *k*, best represented by *q* (without *u*). It is uttered explosively from the back of the throat. Only true Arabs sound it properly. In Egypt it is a mere hiatus like the *hamza;* Europeans, Turks, and Persians sound it as a simple *k*.

ن (*n*) when unvowelled and followed immediately by *b*, takes the sound of *m*; when followed by *r*, is sounded *r*; when by *l*, *l*; when by *m*, *m*; by *w*, *w*; by *y*, *y*. These are merely for the sake of euphony, but are often written according to the sound, as مِمَّن instead of مِن مَن

ل (*l*) never changes its sound except when, in the article *al* (=*the*), it precedes a noun beginning with one of the so-called solar letters; it is then pronounced like the letter which immediately follows. The solar letters are *t*, t, *th*, *d*, d, th, *r*, *z*, *z*, *s*, *sh*, s, n. (The other letters, before which it is not altered, are called *lunar*.)

In Arabic words, the accent, or emphasis of tone, falls upon the long syllables or diphthongs. When the word consists of short syllables only, the accent is upon the penultimate if there are but two, on the antepenultimate if there are three or more syllables. When there is more than one long syllable or diphthong in a word, each of them bears a distinct stress or accent, but the greater weight is given to that which comes nearer to the end of the word.—It must be remembered that the modern

practice of leaving unsounded the final vowel vitiates the theory of accent. Thus كتاب is sounded *kitâb*, and the learner might suppose that it was accented on the ultimate syllable, but the stress is really on the penultimate, since in the classical language, and in orthoepical theory, the word is *kitâbu*; and the accent is supposed never to fall on the last syllable under any circumstances. A naturally short vowel becomes long if it is followed by a double consonant, or by two consonants which have no vowel between them.

CHAPTER II.

OF VOWELS AND ORTHOGRAPHICAL SIGNS.

THE Arabs have only three signs for vowels, which are called فَتْحَة *fat*ha (*a*), كَسْرَة *kasra* (*i*), ضَمَّة d*amma* (*u*). [These three vowels, *a*, *i*, *u*, are all that existed in the ancient and literary language, and although *e* and *o* are also found in the modern speech, they are only local and dialectal varieties, *a* and *i* being sounded sometimes as *e*; and *u* sometimes as *o*. As these peculiarities vary in different districts and in different instances, it will be safer to leave them to acquisition colloquially, especially as the short vowels are nearly always obscure in the utterance even of the best speakers.]

The *fatha* is represented by a small oblique stroke *above* the consonant; *kasra* by a similar stroke *under;* and d*amma* by a small curve, like a comma, above the letter, as follows:—

*Fat*ha ... (َ) sounding as *a*; for example, لَكَ *laka*

Kasra ... (ِ) " " *i*; " " بِهِ *bihi*

D*amma*.. (ُ) " " *u*; " " هُوَ *huwa*

The vowel is always sounded *after*, never *before*, the consonant with which it is written.

It should be observed that these vowel-points, as they are called, are seldom written, and therefore a difficulty is presented at first to the learner, which, however, will soon be sufficiently overcome.

They are sometimes doubled in the final letters, which doubling is called تَنْوِين *tanwîn*, or *nun*ation, because the vowel is then pronounced as if followed by ن (*nun*), as رَجُلٌ *rajulun*, "a man;" رَجُلٍ *rajulin;* رَجُلاً *rajulan*. The first (ٌ) marks the nominative case singular; the second (ٍ) the oblique case (genitive, dative, and ablative); the third (ً) the accusative. It must be observed here that the final ا adds nothing to the sound when the accusative is pronounced.

[It should be particularly remembered by the learner that the *nun*-ation (*un*, *in*, *an*) is not an essential portion

of the word to which it is attached, but is purely grammatical, and marks an indefinite sense in the noun. When the noun becomes definite by having the article ال prefixed, the *tanwin* is excluded. It is never used at all in the modern colloquial speech.]

*Fat*ha before unvowelled ي and و forms the diphthongs *ai* and *au* : e. g. صَيف (summer) and خَوف (fear) are pronounced s*ai*f, kh*au*f.* (These diphthongs are always long.)

When the *fat*ha is written perpendicularly, it indicates an omitted ا, and has the sound of long *a*, as ذٰلِكَ th*âlik*, "that" (demons. pron.); اللّٰه *allâh* "God."

تَشْدِيد *tashdîd* (ّ) doubles the consonant over which it is placed, as نَزَّلَ *nazzala*, "he brought down;" مُحَمَّد *Mu*h*ammad.*

هَمْزَة *hamza* (ء) is most frequently found over or under the *alif*, and sometimes over و and ي. Its effect is to convert the consonant with which it is written into a feebly sounded ع. It has, however, various grammatical uses, which must be learned from a work of greater scope than this.

وَصْلَة *wasla* (ٱ) implies *conjunction*, and is only in-

* It may be well here to remind the learner of our scheme of pronunciation, by stating that the above two words would be represented in English by *sife, khowf.*

scribed over ا at the beginning of a word, to indicate that the ا and its vowel must be suppressed, and that the vowel of the letter preceding them must only be heard in their place; as كِتَابُ ٱللّٰهِ *kitâbu 'llâhi,* "the book of God." (*Allah* is always pronounced *Allâh.*)

مَدَّة *madda* (~) implies *extension*, and is placed over أ, giving it a longer sound than the ordinary vowel-point ´ would do, as آدَم *âdam.* It stands for an unwritten second *alif.*

سُكُون *sukûn*, or جَزْمَة *jazma*, written thus (°) or (ᵕ), signifies *a pause*, and is placed over a letter that has no vowel. Example: بَلْ *bal;* أُخْت *ukht.* When the letters ا, و, and ي are thus unvowelled, they become long vowels or diphthongs, as already mentioned. When the ع is in the same condition, only a semi-articulate gasping sound is heard, like an ineffectual attempt to pronounce a short *a* deep in the throat.

CHAPTER III.

OF THE ARTICLE.

THE proper order of succession of the parts of speech in Arabic is *verb*, *noun*, *particle* (the article, adjective, pronoun, and participle, being classed with nouns, and

adverbs, prepositions, and conjunctions comprised under particles); but, for the sake of English learners, we will here adopt the European arrangement.

The Arabs have but one article, أَلْ (*al*), which is definite, and is prefixed either to the singular or plural; as, اَلْكِتَاب *alkitâb*, "the book;" اَلْكُتُب *alkutub*, "the books." When the article is prefixed to any word beginning with one of these letters, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ن, (called *solar* letters), the sound of the ل is dropped; or, rather, it is assimilated to that of the succeeding letter, which therefore assumes the تَشْدِيد *tashdîd;* as اَلرَّحِيم *ar-rahîm*, "the Merciful" (*i. e.* God); اَلسَّمَوَات *as-samawât*, "the heavens;" فِقْهُ الدِّين *fiqhu 'd-dîn*, "knowledge of the religion." Before the other letters (called *lunar*) the *l* of the article retains its sound.

N.B.—The word to which the article is annexed does not admit of *nún*-ation, and we may therefore say that the Arabic *tanwîn* is equivalent to our indefinite article.

CHAPTER IV.

OF NOUNS.

In the Arabic, nouns admit of variation in regard of gender, number, and case, and may be either definite by nature, as in proper names, for example, مُحَمَّد *Muhammad;* or may be made so by the prefixture of the article أَلْ, as نَبِيّ *nabíyy* (more grammatically, نَبِيٌّ *nabiyyun*), "a prophet;" اَلنَّبِيّ *annabiyy*, "*the* prophet." (Ordinarily pronounced *nabî*, but more correctly as if the final *î* sound resembled that of the *ille* at the end of the French word *fille.*)

It is suitable to mention here that all Arabic words are either pure root-forms, or else constructed from radicals, by modification, or by the addition of servile letters. The root consists usually of three letters, and is always the third person masculine singular preterite of a verb. Thus, from رَسَلَ *rasala*, "he sent," we have رَسُولٌ *rasûlun* (or *rasûl*, "an apostle;" and from سَلَمَ *salama*, "he gave the salutation of peace," we get إِسْلَام *islâm*, "the Musulman Church," and مُسْلِم *muslim*, "a Moslem."

All nouns are supposed to end in the nominative case with the short vowel *ŭ*, extended to *ŭn* when the sense is indefinite; but in the colloquial language neither *ŭ* nor *ŭn* is sounded.

OF GENDER.

There are two genders, مُذَكَّر *muthakkar,* "masculine," and مُؤَنَّث *mu'annath,* "feminine." Nouns are feminine either by signification or termination. By signification: 1st, names of women and female appellatives, as مَرْيَم *Mar-yam,* "Mary;" أُمّ *umm* (or *omm*), "a mother;" بِنْت *bint,* "a girl;" أُخْت *ukht* (or *okht*), "a sister:" 2ndly, the double members of the body, as يَد *yad,* "the hand;" عَيْن *ʿain,* "the eye;" كَتِف *katif,* "the shoulder;" 3rdly, names of countries and towns, as مِصْر *Misr,* "Egypt;" مَكَّة *Makka,* "Mecca."

By termination: 1st in ة, as جَنَّة *janna* (*jannat*), "a garden;" ظُلْمَة *zulma,* "darkness;" 2ndly, in ا servile, as بَيْضَا *baidâ,* "white;" 3rdly, in ى servile, pronounced like *a,* as ذِكْرَى th*ikra,* "remembrance;" أُولَى *ûla,* "first." There are a few words which are to be learnt by practice and observation, being used as feminines neither by signification nor by termination; such as أَرْض *ard,* "the earth;" خَمْر kh*amr,* "wine;" حَرْب h*arb,* "war;" نار *nâr,* "fire;" رِيح *rî*h, "the wind;" شَمْس *shams,* "the

sun;" &c. &c. (It must be remembered that this word is *shams*, not *shamz*, as an English tongue might call it; and so with all similar instances of final *s*.)

All other words are masculine.

Feminines are formed from masculines chiefly by the addition of ة, as طَيِّب *tayyib*, "good," fem. طَيِّبة *tayyiba*; مَكْتُوب *maktûb*, "written;" fem. مَكْتُوبَة *maktûba*; مَلِك *malik*, "a king;" مَلِكَة *malika*, "a queen."

OF NUMBER.

There are three numbers, singular, dual, and plural. The dual is formed by adding to the singular ـَانْ *âni* (*ân*) in the nominative case, and ـَيْنِ *aini* (*ain*) in the other cases. The plural is either regular or irregular. The regular plural is that which ends in ـُونَ *ûna* (*ûn*) in the nominative case, and in ـِينَ *îna* (*în*) in the other cases. The regular feminines form their plural by adding ـَات *ât*. The irregular (or broken) plurals are such as are not formed by the addition of ـُون and ـِين, and are so extremely irregular and various, that no rules can greatly assist the memory. They must be acquired by practice. The dictionaries specify the irregular plurals.

EXAMPLES OF REGULAR PLURALS.

	SING.	DUAL.	PLURAL.
Nom.	كاتِبٌ *kâtibŭn* (or *kâtib*), a writer, one who is writing (*masc.*)	كاتِبَانِ *kâtibâni*, two writers	كاتِبُونَ *kâtibûna* (*kâtibûn*), writers (*m.*)
Oblique	كاتِبٍ *kâtibĭn* (*kâtib*)	كاتِبَيْنِ *kâtibaini*	كاتِبِينَ *kâtibîna* (*kâtibîn*)
Acc.	كاتِباً *kâtibăn* (*kâtib*)	... same as obl.	... same as obl.
Nom.	كاتِبَةٌ *kâtibatŭn* (or *kâtiba*), a writer (*femin.*)	كاتِبَتَانِ *kâtibatâni*, two writers (*fem.*)	كاتِبَاتٌ *kâtibâtŭn* (*kâtibât*), writers (*f.*)
Obl.	كاتِبَةٍ *kâtibatĭn* (*kâtiba*)	كاتِبَتَيْنِ *kâtibataini*	كاتِبَاتٍ *kâtibâtin* (*kâtibât*)
Acc.	كاتِبَةً *kâtibatan* (*kâtiba*)	... same as obl.	... same as obl.
Nom.	بَيْتٌ *baitŭn* (or *bait*), a house	بَيْتَانِ *baitâni*, two houses	بُيُوتٌ *buyûtŭn* (*buyût*), houses
Obl.	بَيْتٍ *baitĭn* (*bait*)	بَيْتَيْنِ *baitaini*	بُيُوتٍ *buyûtin* (*buyût*)
Acc.	بَيْتاً *baităn* (*bait*)	... same as obl.	بُيُوتاً *buyûtan* (*buyût*)

Observe—As the final vowels are seldom sounded in the modern colloquial language, the distinction of the cases is not rendered very appreciable in conversation. Besides, the dual form is hardly ever used. In fact, the three preceding words have usually no other pronunciation in any position than *kâtib*, *kâtibûn* and *kâtibîn*, *kâtiba* and *kâtibât*, *bait* and *buyût*.

A few of the more common forms of the irregular plurals are given below. A more extended list will be found farther on.

The inflexion of every word in Arabic is modelled on a fixed standard of construction or measurement. This standard is afforded by the word *faɩala* فَعَلَ, "he did," which the grammarians have chosen for the purpose, and its various forms (*see under* VERBS) yield examples for accidence. In the following list the plurals are formed according to the varieties specified in the row on the left hand. The final vowel is omitted according to custom.

FORMS OF IRREGULAR OR "BROKEN" PLURALS.

MODEL OF THE PLURAL FORM.	*Example.* SINGULAR.		PLURAL.
فِعَال *fiɩâl*	جَبَل *jabal*,	a mountain	جِبَال *jibal*
فُعُول *fuɩûl*	أَسَد *asad*,	a lion	أُسُود *usûd*.

اَفْعُل *afʿul*	رِجْل *rijl*,	a foot	اَرْجُل *arjul*
فَوَاعِل *fawâʿil*	مَسْجِد *masjid*,	a mosque	مَسَاجِد *masâjid*
فُعُل *fuʿul*	كِتَاب *kitâb*,	a book	كُتُب *kutub*

OF THE NOUN OF PLACE AND TIME.

The same form of noun is used to denote time and place, and is regularly derived from the triliteral verb according to the measure مَفْعَل *mafʿal*; as, مَكْتَب *maktab*, "time or place of writing," from كَتَبَ *kataba*, "he wrote;" مَلْعَب *malʿab*, "time or place of playing," from لَعِبَ *laʿiba*, "he played;" مَقْعَد *maqʿad*, "time or place of sitting," from قَعَدَ *qaʿada*, "he sat." Or according to the measure مَفْعِل *mafʿil*; as, مَضْرِب *madrib*, "time or place of beating," from ضَرَبَ d*araba*, "he beat."

OF THE NOUN DENOTING THE INSTRUMENT.

The noun denoting the instrument is derived from the triliteral verb, and has three forms: 1. according to the measure مِفْعَل *mifʿal*; as, مِبْرَد *mibrad*, "a file," from بَرَدَ *barada*, "he filed." 2. مِفْعَال *mifʿâl*; as, مِفْتَاح *miftâh*, "a key," from فَتَحَ *fata*ha, "he opened." 3. مِفْعَلَة *mifʿala*; as, مِكْنَسَة *miknasa*, "a broom," from كَنَسَ *kanasa*, "he swept."

OF THE NOUN DENOTING A SINGLE ACTION.

This noun has the measure of فَعْلَة *faʿla;* as, ضَرْبَة d*arba,* "once striking," from ضَرَبَ "he struck;" كَتْبَة *katba,* "once writing," from كَتَبَ "he wrote," &c. &c.

N.B.—All these forms are regularly derived from the verb, which has three letters. Other kinds of derived nouns are described below under the heading "Adjectives."

OF THE DIMINUTIVE.

The diminutive is formed in general by inserting ي *y* after the second letter of the primitive; as, عُبَيْد *ʿubaid* (or *obeid*), "a little servant," from عَبْد *ʿabd*, "a servant;" رُجَيْل *rujail*, "a little man," from رَجُل *rajul*, "a man."

This form, although very convenient, is very seldom used, even in books.

CHAPTER V.

OF THE ADJECTIVES.

THERE are many forms in Arabic for the adjective, which it is not quite proper to treat as distinct from the noun. The most common are formed (1) according to the measure فَعِيلٌ *faʿîl;* as, كَرِيمٌ *karîm*, "generous;"

جَمِيْلٌ *jamîl*, "handsome;" and (2) فَعُولٌ *faιûl;* as, شَكُورٌ *shakûr*, "thankful;" صَبُورٌ *sabûr*, "patient."

There are also the forms فَعَّالٌ *faιιâl* and *fiιιîl*, denoting frequency or intensity; as, ضَرَّاب d*arrâb*, "one who often strikes" (this is technically an adjective); سِكِّير *sikkîr*, "very drunken;" فَعَلٌ *faιal;* as, حَسَن h*asan*, "beautiful;" فَعِلٌ *faιilu;* as, فَرِحٌ *fari*hu (*fari*h,) "glad or merry;" فَعْلان *faιlân;* as, عَطْشان *ιatshan*, "thirsty."

The form فَعَّالٌ is also the model for words denoting trades; *e.g* نَجَّار *najjâr*, "a carpenter;" خَيَّاط kh*ayyât*, "a tailor;" قَصَّاب *qassâb*, "a butcher." (These are con sidered adjectives in Arabic, being descriptive of qualities.)

The Arabic language, rich as it is in words and in modes of expression, has only one form of adjectives derived from substantives. It is formed by adding ى with (ّ) to the substantive; as, for instance, وَرْدِىٌّ *wardiyy* (*wardiyyŭn*), "rosy;" مَآئِيّ *mâʻyy*, "watery;" شَمْسِىّ *shamsiyy*, "solar;" أَرْضِىّ *ardiyy*, "earthen," &c. &c.

The most usual way of forming the feminine, as has been stated, is by adding ةٌ to the masculine, as, *m.* كَرِيْمٌ

karîm, fem. كَرِيمَة *karîma.* Some forms of adjectives, however, are the same for both genders; *e.g.* رَجُل صَبُور *rajul sabûr,* "a patient man;" اِمْرَأَة صَبُور *imra'a sabûr,* "a patient woman."

Note.—In Arabic, the adjective, as a rule, follows the noun it qualifies.

OF COMPARISON.

The comparative is formed from the positive upon the measure أَفْعَل *afʿal;* as (حَسَن hasan, "good") أَحْسَن *ahsan,* "better;" (كَبِير *kabîr,* "great") أَكْبَر *akbar,* "greater."

Than is expressed by the preposition مِنْ *min;* as, أَعْظَم مِن ٱلْمَلِك *aʿzam min-a 'l-malik,* "greater than the king," (عظيم *ʿazîm,* "great;" اعظم *aʿzam,* "greater.")

The superlative is of the same form as the comparative, but it is used without the addition of *than;* as اَللّٰه أَعْلَم *allâh aʿlam,* "God (is) most wise." Or it is followed by a word in the genitive case; as, أَحْسَنُ النَّاس *ahsanu n-nâs,* "the best of men"—colloquially *ahsan en-nês.*

N.B.—A word preceding another in the genitive case, even when, as in this instance, the sense is definite, does not admit the article; thus, أَحْسَن *ahsan, not* الأَحْسَن *al-ahsan.*

CHAPTER VI.

OF PRONOUNS.

THE Arabs acknowledge only three parts of speech, namely, the Verb, the Noun, and the Particle; including under the noun, article, pronoun and adjective.

Some pronouns are separate, some affixed to other words.

The PERSONAL PRONOUNS are as follows:—

	SING. M.	SING. F.	DUAL.	PLURAL M.	PLURAL F.
1. I	أَنَا *anâ* (usually pronounced short *ănă*)		...	نَحْنُ *nahnu*	
2. Thou ...	أَنْتَ *anta*	أَنْتِ *anti*	أَنْتُمَا *antumâ*	أَنْتُمْ *antum*	أَنْتُنَّ *antunna*
3. He (she)	هُوَ *huwa*	هِيَ *hiya*	هُمَا *humâ*	هُمْ *hum*	هُنَّ *hunna*

N.B.—The dual and the plural feminine are not used in colloquial Arabic.

The DEMONSTRATIVE PRONOUNS are—ذَا *thâ*, or (more emphatically) هٰذَا *hâthâ*, "this," and ذٰلِكَ *thâlik*, "that," declined as follows:—

	SING.	DUAL.	PLURAL.	
Masc. ...	ذَا *thâ*	ذَيْنِ, ذانِ thâni, thaini	ذِينَ thîna	*or,* common plural أُولَى 'ula
Fem. ...	ذِي, ذِهِ thihi or thî	تَيْنِ, تَانِ *tâni, taini*	تِينَ *tîna*	
Masc. ...	هٰذَا *hâ*thâ	هٰذَيْنِ, هٰذَانِ *hâ*thâni, *hâ*thaini	هٰؤُلَاءِ *hâ'ûlâ'*	
Fem. ...	هٰذِهِ *hâ*thihi	هٰتَيْنِ, هٰتَانِ *hâtâni, hâtaini*	,,	

N.B.—In the vulgar Arabic, the singular form is, usually, the only one employed, but the plural is sometimes replaced by the word هَدُول, and at other times by دُول, or هَذُون, or هَدُولِى, &c.; while for the singular دِى is frequently used; as, دِى الْقَلَم *dî-l-qalam*, "this pen;" دِى الحِكَايَة *dî-l-*hi*kâya*, "this story."

	SING.	DUAL.	PLURAL.
Masc. ...	ذٰلِكَ thâlik	ذَيْنِّكَ, ذَانِّكَ thânnik, thayinnik	أُولَائِكَ *'ûlâ'ik*
Fem. ...	تِلْكَ *tilk*	تَيْنِّكَ, تَانِّكَ *tânnik, tayinnik*	,,

THE RELATIVE PRONOUNS.

اَلَّذِى "who," is thus declined:

	SING.	DUAL.	PLURAL.
Masc. ...	اَلَّذِى *allâthî*	اَللَّذَانِ *allathâni*	اَلَّذِينَ *allathîn*
Fem. ...	اَلَّتِى *allâti*	اَللَّتَانِ *allâtâni*	اَللَّاتِى *allâtî*

N.B.—All these forms are replaced in the vulgar by the word اَلِّى *allî* or *illî*. The duplication of the ل in writing the dual forms, and the feminine plural, is a survival of the older and more correct method which has dropped out of the others. The pronunciation is not affected.

مَنْ *man*, who, he who, those who, whoever.

مَا *mâ*, that which, those which, whatever.

أَىُّ *'ayyu, ayy* (fem. أَيَّةٌ *'ayya*), who, which, what, of what kind.

The three last words are used interrogatively; as, مَنْ أَنْتَ *man anta*, "who are you?" (*literally*, "who thou?") أَىُّ كِتَابٍ *ayyu kitab*, "which book?"

For مَا as an interrogative, أَيْش *aish* or *esh* (contracted from أَىُّ شَىْ *ayyu shayin* or *ayy shay*, "what thing?") is in Syria usually substituted; as, أَيْش تُرِيد *aish turîd*,

"what do you want?" The same word takes the preposition لِ *li*, "to" or "for," before it, to express *why?* as, لِأَيْش جِيت *li-aish jîta*, "why have you come?"

N.B.—مَا the pronoun must not be confounded with مَا the conjunction, which means "so long as," and مَا the adverb, which means "not."

THE POSSESSIVE PRONOUNS.

The possessive pronouns are expressed by means of affixes to the nouns, which then become definite, even without the article, and are consequently not *nun*-ated; thus—

كِتَابٌ *kitâb* (*kitâbun*), "a book."

SING.	DUAL.	PLURAL.
كِتَابِي *kitâbî*, my book.	...	كتابنا *kitâbŭnâ*, *kitâbnâ*, our book.
كِتَابُكَ *kitâbuka*, *kitâbak*, thy (*m.*) book. كِتَابُكِ *kitâbuki*, *kitâbak*, thy (*f.*) book.	كِتَابُكُمَا *kitâbŭkumâ* the book of you twain	كِتَابُكُم *kitâbŭkum*, كِتَابُكُنَّ *kitâbŭkunna*, *kitâbkum*, *kitâbkunn*, your book

كِتَابُهُ *kitâbŭhu, kitâbhu, kitâbuh, kitâbo*, his book.	كِتَابُهُمَا *kitâbuhumâ*, the book of them twain	كِتَابُهُمْ *kitâbŭhum, kitâbhum*,	*masc.* their book.
كِتَابُهَا *kitâbŭhâ, kitâbhâ*, her book.		كِتَابُهُنَّ *kitâbuhunna, kitâbhunn*,	*fem.*

The dual, and also the plural feminine, are seldom used. It must also be remembered that final vowels are lost in the colloquial language, so that the secondary pronunciations above given are the ruling ones.

The d*amma* ُ and هُمْ, &c., is changed into *kasra*, if the preceding syllable of the word to which the pronoun is suffixed be vocalized with *kasra*, or end with ي; as, كِتَابِهِ *kitâbih*, "of his book;" عَلَيْهِمْ, *‘alaihim*, "on them."

The same affixes are used with prepositions: for instance—

مِنْ "of," or "from" (in certain instances written and sounded *mina*).

SING.	DUAL.	PLURAL.
مِنِّى *minnî* from me.	...	مِنَّا *minnâ*, from us.
مِنْكَ *minka*, *minak*, from thee (*m*.). مِنْكِ *minkî*, *mink*, from thee (*f*.).	مِنْكُمَا *minkumâ*, from you twain.	مِنْكُمْ, *minkum* مِنْكُنَّ *minkunna*, from you
مِنْهُ *minhu*, *minuh*, from him. مِنْهَا *minhâ*, from her.	مِنْهُمَا *minhumâ*, from them twain	مِنْهُمْ *minhum*, مِنْهُنَّ *minhunna*, from them

The pronominal affix ـِي *î* (meaning " my ") is changed into يَ *ya*, when the word to which it is appended ends in ا *â*. It is changed into يَّ *yya*, when that word ends in ـَيْ *ai*, ـِيْ, *î*, ـَوْ *au*, or ـُو *û*; the ي or و of these endings being then omitted.

So, with the preposition لِ " to," we have لِي *lî*, لَكَ *laka*, *lak*, لَكِ *laki*, *lak*, لَهُ *lahu*, " to me," " to you," " to

him," &c., or with عِنْد *ʿinda*, "with," "at;" as, عِنْدِي فُلُوس *ʿindî fulûs*, "with me (is) money," *i.e.* "I have money."

N.B.—The same affixes serve as the accusative case after verbs (except that instead of ى the first person is expressed by نى *nî*), *e.g.* ضَرَبَ d*araba*, "he struck."

ضَرَبَنِى d*arabnî*, he struck me.

ضَرَبَكَ d*arabak*, he struck thee.

ضَرَبَهُ d*arabhu*, d*arabuh*, he struck him.

&c., &c.

The *reciprocal* pronoun is expressed by نَفْس *nafs*, "soul," "self," joined to the pronominal affixes; as, نَفْسِى *nafsî*, "myself," نفسك *nafsak*, "thyself," &c.

CHAPTER VII.

OF THE NUMERALS.

THE Cardinal Numbers are the following :—

	MASC.	FEM.
1.	وَاحِدٌ أَحَدٌ	وَاحِدَةٌ إِحْدَى
2.	إِثْنَانِ	إِثْنَتَانِ
3.	ثَلَاثَةٌ	ثَلَاثٌ
4.	أَرْبَعَةٌ	أَرْبَعٌ
5.	خَمْسَةٌ	خَمْسٌ
6.	سِتَّةٌ	سِتٌّ
7.	سَبْعَةٌ	سَبْعٌ
8.	ثَمَانِيَةٌ	ثَمَانٍ
9.	تِسْعَةٌ	تِسْعٌ
10.	عَشَرَةٌ	عَشْرٌ
11.	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ
12.	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ
13.	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ

and so on to 19.

	MASC. FEM.
20.	عِشْرُونَ
30.	ثَلَاثُونَ or ثَلٰثُونَ,
40.	أَرْبَعُونَ
50.	خَمْسُونَ
80.	ثَمَانُونَ
	....
100.	(*mi'atun*) مِائَةٌ (*mi'at*)
200.	مِائَتَانِ
300.	ثَلَاثُ مِائَةٍ
1000.	أَلْفٌ
2000.	أَلْفَانِ
3000.	ثَلَاثَةُ آلَافٍ

Observe—The Cardinal numbers, from 3 inclusive to 10, have a *fem.* form when the objects numbered are of

the *masc.* gender; and conversely, a *masc.* form, when the objects numbered are *fem.; e.g.* رِجَالٌ عَشَرَةٌ, or عَشَرَةُ رِجَالٍ, "*ten men*" (lit. *men, a decade,* and *a decade of men*); نِسَآءٌ عَشْرٌ or عَشْرُ نِسَآءٍ, "*ten women.*"—This practice applies also to the use of the numbers 3 to 9 in combination.

The numerals that indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the tens, and uniting them by the conjunction وَ, "*and*;" as, أَحَدٌ وَعِشْرُونَ "*one-and-twenty*," "*twenty-one.*"

The Ordinals are as follows:—

	MASC.	FEM.		MASC.	FEM.
1st.	أَوَّلٌ	أُوْلَى	10th.	عَاشِرٌ	عَاشِرَةٌ
2nd.	ثَانٍ	ثَانِيَةٌ	11th.	حَادِى عَشَرَ	حَادِيَةَ عَشْرَةَ
3rd.	ثَالِثٌ	ثَالِثَةٌ	....		
4th.	رَابِعٌ	رَابِعَةٌ	20th.	عِشْرُونَ	
5th.	خَامِسٌ	خَامِسَةٌ	30th.	ثَلٰثُونَ &c.	
....					

Observe—The Ordinals, from *twentieth* inclusive to *ninetieth* are identical in form with the Cardinals; as, عِشْرُونَ "*twenty*," اَلْعِشْرُونَ "*the twentieth.*"

1	2	3	4	5	6	7	8	9	10
١	٢	٣	٤	٥	٦	٧	٨	٩	١٠

CHAPTER VIII.

OF THE VERB.

The kernel of every Arabic verb is not, as with us, the infinitive, but the third person singular masculine preterite indicative active, as فَعَلَ *faʿala*, "he did," نَصَرَ *nasara*, "he assisted," فَرِحَ *fariha*, "he rejoiced," حَسُنَ *hasuna*, "he was beautiful." The vast majority of the simple verbs are, like these, triliteral (i.e. consisting of three letters in the primary form); but there are also some quadriliteral verbs, such as دَحْرَجَ *dahraja*, "he rolled." These preterite bases are the roots under which all other words are grouped in Arabic dictionaries; it being a convenient fiction to treat all words as derived from them. As already remarked, the word *faʿala* فعل is used by grammarians as the model to which all others are made to conform; every verb is conjugated in accordance with it, and as it consists of the three letters *fa*, *ʿain*, and *lâm*, the custom, in grammatical language, is to describe the letters of a triliteral verb, not as first, second, and third, but as the *fa*, the *ʿain*, and the *lâm*. Thus in *kataba* كتب "he wrote," ك is the *fâ*, ت is the *ʿain*, and the ب is

the *lâm*. Verbs are regular and irregular. The regular, or strong verbs, are those in which the three radical letters are never suppressed or substituted, as in the five instances just cited. The irregular, or weak, verbs are of six kinds: (1) those in which the simple form consists of two letters one of which is doubled, as مَدَّ *madda* "he stretched;" (2), (3), (4), (5), (6), those in which ا, و, and ي, are found in the simple form, either singly or in a pair, as أَخَذَ, وَعَدَ, قَالَ, رَمَى, وَقَى. The latter are called irregular or weak, because the ا, و, and ي, being semi-vowels, are mutable, that is, susceptible of loss or change in certain combinations. These phonetic alterations, already slightly touched on in the observations on orthography, do not, however, virtually interfere with the structure of the conjugations on the model of *fa-ʿa-la*; and it might therefore be expected that our next step would be to give the paradigm of the simple verb.—But there are some further observations to make.

According to Arabic grammarians every verb is capable of several different kinds of conjugation, the maximum being fifteen, the minimum seldom less than four. Western writers on Arabic grammar repeat the same statement; and it forms a great stumbling-block in the path of the learner, who at once begins to magnify

his difficulties. The fact is, that all those so-called conjugations are distinct verbs, evolved in certain clearly defined methods, which will be set forth, from simple triliteral (or quadriliteral) verbs. The addition, or duplication, of letters which characterises the derivative verbs, is not supposed to remove them from the triliteral (or quadriliteral) category, since the new letters are *servile* (i.e. accidentally employed) and not radical (i.e. inherent and permanent.) We shall now proceed to treat of the conjugation of the simple verb, consisting actually (in its third person masc. preterite) of three letters, and afterwards explain the system on which the derivative verbs are constructed.

The Arabs arrange their conjugations somewhat differently from Europeans. There are two voices, Active and Passive, but the Passive is seldom used in the modern language for reasons which will become apparent when we reach the derivative verbs. In the old literary language there were several moods: Indicative, Imperative, Subjunctive, Conditional, and Jussive; but as the last three were only distinguished by the final vowels which are no longer pronounced, they have dropped out of use, and are now only expressed by means of adverbial particles prefixed to the Indicative Present. The pure Imperative still remains a distinct

phase ; and the verb is treated as consisting of five parts : Past Tense (Preterite, Perfect;) Present Tense (continuous and Imperfect, therefore also Future) ; Imperative ; Participle ; and Verbal Noun (which corresponds to our grammatical Infinitive). There are three Numbers : Singular, Dual, and Plural (the Dual, however, is no longer used) ; and three Persons, as with us, but they take the order of 3, 2, 1 (not 1, 2, 3), and there is a separate form for the feminines of 3 and 2 (he, she, they, *m.* they *f.*, thou *m.* and *f.*, ye *m.* and *f.*) The feminines are now generally disused.

The preceding divisions relate to the Passive Voice, as well as the Active, but the genuine Passive is seldom employed in modern speech, and only one of its parts has remained in constant use, namely the Participle, which, from its nature, must be permanent.

CONJUGATION OF THE SIMPLE FORM OF REGULAR TRILITERAL VERBS.

نَصَرَ *nasara*, or *nasar*, "He helped."

ACTIVE VOICE.

Preterite.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
نَصَرْنَ	نَصَرُوا	نَصَرَتَا	نَصَرَا	نَصَرَتْ	نَصَرَ
	they helped.		they two helped.	she helped.	he helped.
نَصَرْتُنَّ	نَصَرْتُمْ	نَصَرْتُمَا		نَصَرْتِ	نَصَرْتَ
	ye helped.*	ye two helped.			thou didst help.
نَصَرْنَا					نَصَرْتُ
we helped.					I helped.

Present or *Future.*

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
يَنْصُرْنَ	يَنْصُرُونَ	تَنْصُرَانِ	يَنْصُرَانِ	تَنْصُرُ	يَنْصُرُ
	they...‡		they two help, *or* will help.	she...	he helps,† *or* will help.
تَنْصُرْنَ	تَنْصُرُونَ	تَنْصُرَانِ		تَنْصُرِينَ	تَنْصُرُ
	ye...	ye two...		thou...§	thou helpest, *or* wilt help.
نَنْصُرُ					أَنْصُرُ
we help, *or* shall help.					I help, *or* shall help.

* In colloquial Arabic, the form is نَصَرْتُوا and common in gender.

† Pronounced *Insur* in modern Arabic.

‡ Both here and in the second person the *na* is suppressed. Instead of *Yansurûna*, *Tansurûna*, we pronounce *insurû*, *tansurû*.

§ *Tansurí*, colloquial.

Imperative.

PLURAL.		DUAL.		SING.	
F.	M.	F.	M.	F.	M.
أُنْصُرْنَ	أُنْصُرُوا		أُنْصُرَا	أُنْصُرِي	أُنْصُرْ
	help ye.		help ye two.		help thou.

Agent (or *Active Participle.*)

ناصِرٌ ناصِرَةٌ ناصِرانِ ناصِرَتانِ* ناصِرُونَ ناصِرَاتٌ

helper, *or* who helps.

Infinitive (or *Noun of Action*).

نَصْرٌ

to help, the helping.

OBSERVATIONS.

All the vowels are given in the above paradigm, as well as in those that follow. But remember that, as a rule, the final vowels are not sounded in the vulgar Arabic, and the plural form وا is always sounded *û*, as نصروا *nasarû.*

The vowel of the second radical, both in the preterite and the future, is not always as above. Some verbs, both transitive and intransitive, take ِ in the preterite, as عَلِمَ "he knew," فَرِحَ "he rejoiced;" some, chiefly intransitive, take ُ, as حَسُنَ "he was handsome." The second vowel in the future is also sometimes َ or ِ, as

يَفْرَح "he will rejoice," يَضْرِب "he will beat." These variations will be found in the lexicons. The second vowel of the imperative is always the same as that of the future. If this be ُ, the prosthetic alif takes ُ likewise; otherwise it takes ِ, *e. g.* fut. يَنْصُر, يَفْرَح, يَضْرِب; imp. اُنْصُرْ, اِفْرَحْ, اِضْرِبْ.

In the vulgar conversational Arabic, the initial alif is altogether suppressed, so that the imperative becomes نْصُرْ, نْصُرِي, نْصُرَا, نْصُرُوا, نْصُرْنَ (*'nsur, 'nsurî, 'nsurâ, 'nsurû, 'nsurna*).

The form given above for the infinitive is the most common one. There are, however, a great many variations in this part of the verb, the same verb frequently having several forms of the infinitive. (The infinitive is here always vocalized in its abstract and nominative form, with ٌ; but its usual form in concordance is in the objective or accusative case, with ً, and it is frequently written so in elementary grammars.)

[The following remarks are applicable to *all* the verbal forms:]

The form of the future of the verb is also used for the present. The modern Arabs, however, make it a real present by joining to it some other word. Thus هُوَ يَكْتُبُ signifies *he writes*, or *he will write*. But هو عَمَّال يَكْتُبُ has the single signification of *he is writing;*

so, عمّاله تمْطُر *it is raining.* The word عمّال is the *agent*, or active participle of the second derivative of the verb عمل "he did," so that it may be rendered "doing." It is inflected in concordance with the verb (masculine or feminine, singular or plural) which follows it. Thus, عمّالة, عمّالين, عمّالات. (The word تمطر above, is feminine in agreement with *sky* or *heaven*, and is future of No. 4 verb.) It is not unusual to contract all these forms to عمّ.

The letter ب is also frequently prefixed to the future (or present) in common conversation. In this case, the ا, which is characteristic of the first person, disappears; as انا بكْتُب لك "I will write to you," بتعرِف تقْرى "do you know how to read?" In the first person plural, instead of ب, م is prefixed (thus: *m'naktub* for نكْتُب).

In Syria, the word بدّ, with the appropriate suffix pronoun, as بدّه, بدّك, بدّي, &c., placed before a verb, adds to it the signification of *is going* (the immediate future). —Ex, هو بدّه يخرج "he is going to go out."

Although in the classical Arabic there is a prefixed inseparable particle سَ which is employed to confine the verb to the future signification, it is seldom seen.

The pluperfect in Arabic is expressed by adding كان "he was," to the preterite of the verb. Ex. كان كتَب "he had written" (lit., "he was, he wrote").

The imperfect, by the addition of the same verb to the present tense.—Ex. كَانَ يَكْتُبُ "he was writing" (lit., "he was, he writes").

The dual forms and the feminine plurals are not used in common conversation.

PASSIVE VOICE.

The passive voice (which, with the exception of its participle, is very little used in the popular language, being almost superseded by certain derivative verbs which, though active in form, are passive in sense) differs from the active chiefly in the vowel-points, as may be observed by comparing them together.

Preterite.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.	
نُصِرْنَ	نُصِرُوا	نُصِرَتَا	نُصِرَا	نُصِرَتْ	نُصِرَ	3
نُصِرْتُنَّ	نُصِرْتُمْ	نُصِرْتُمَا		نُصِرْتِ	نُصِرْتَ	2
نُصِرْنَا				نُصِرْتُ		1

Future.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.	
يُنْصَرْنَ	يُنْصَرُونَ	تُنْصَرَانِ	يُنْصَرَانِ	تُنْصَرُ	تُنْصَرُ	3
تُنْصَرْنَ	تُنْصَرُونَ	تُنْصَرَانِ		تُنْصَرِينَ	تُنْصَرُ	2
نُنْصَرُ				انْصَرُ		1

Patient, or *Passive Participle.*

Plur. *f.*	Plur. *m.*	Dual *f.*	Dual *m.*	Sing. *f.*	Sing. *m.*
مَنْصُورَاتٌ	مَنْصُورُونَ	مَنْصُورَتَانِ	مَنْصُورَانِ	مَنْصُورَةٌ	مَنْصُورٌ

An imperative passive is formed from the future by prefixing لِ to it, as لِيُنْصَرْ. (See p. 62.)

DERIVATIVE VERBS, FORMED FROM THE SIMPLE TRILITERAL.

These are of great importance as they supply a vast number of useful words related in one way or another to the meaning of the primary verb; and they can be framed in an easy way upon fixed models, to which a recognised and fairly precise derivative sense is attached. There are thirteen categories of them, according to Arabic grammarians, but only nine are ever used, and even of these nine, although they may be formulated as possible, it rarely happens that more than three or four are employed. The arbitrary mode of their formation, and the consciousness that each form has a definite significance, has caused the derivative verbs to be treated as so many diverse methods of conjugating the simple verb; and hence has arisen the name "conjugations" generally applied to them. Although here we shall treat them as verbs distinct from the primary, we shall keep the usual numeration 2—10 which implies that the root-verb is No. 1.

No. 2 (*that is, the First Derivative Verb.*)

It is formed by doubling the second letter of the primary verb, and intensifies the original meaning. Thus (ضَرَبَ d*araba*, "he struck") ضَرَّبَ d*arraba*, "he beat violently"; (قَتَلَ *qatala*, "he killed") قَتَّلَ *qattala*, "he slaughtered," "he massacred." The inflexions of the various persons and tenses being always the same, as already shown in نَصَرَ, it is only necessary here to give the model forms of the characteristic parts, taken as usual from the standard word *faʿala* فعل.

PRET.	PRESENT, FUTURE.	VERBAL NOUN.	IMPERATIVE.	ACT. PARTICIPLE.
فَعَّلَ	يُفَعِّلُ	تَفْعِيلٌ	فَعِّلْ	مُفَعِّلٌ

It has also the sense of causing, or being busied with; as (كَتَبَ "he wrote") كَتَّبَ *kattaba*, "he taught *or* caused to write;" (نَزَلَ "he descended") نَزَّلَ *nazzala*, "he brought down;" and declaring or believing, as (كَذَبَ "he told a lie") كَذَّبَ *k*a*th*th*aba*, "he believed (him) to be lying."

No. 3. (*Second Derivative.*)

It is formed by inserting an *alif* to lengthen the first vowel, and adds the sense of striving to the primary one. Thus قَاتَلَ *qâtala* (from *qatala*), "he strove to kill;" (غَلَبَ "he overcame") غَالَبَ *gâlaba*, "he tried to over-

come." From this comes a sense of reciprocity which includes the object in its signification, as ضَارَبَ (from d*araba*) d*âraba*, "he fought with;" (جَلَسَ "he sat") جَالَسَ *jâlasa*, "he sat with," كَاتَبَ *kâtaba* (from *kataba*), "he wrote to."

Model: فَاعَلَ *pr.*; يُفَاعِلُ *fut.*; مُفَاعَلَةٌ *v. n.*; فَاعِلْ *imp.*; مُفَاعِلٌ *act. part.*

No. 4. (*Third Derivative.*)

It is formed by prefixing أ to the root and suppressing the vowel of the first letter. Its inherent sense is that of causing (an accidental sense in No. 2) as (نزل "he descended") أَنْزَلَ *'anzala*, "he caused to descend;" (عَلِمَ "he knew") أَعْلَمَ "he informed;" أَجْلَسَ *'ajlasa* (from *jalasa*) "he bid sit down;" أَكْتَبَ "he caused to write." It has also the sense of beginning a gradual movement, as أَشْأَمَ *'ash'âma*, "he went to Sham (i. e. Syria)."

Model: أَفْعَلَ *pr.*; يُفْعِلُ *f.*; إِفْعَالٌ *v. n.*; أَفْعِلْ *imp.*; مُفْعِلٌ *act. part.*

No. 5. (*Fourth Derivative.*)

It is formed from No. 2 by prefixing the syllable تَ; and converts the meaning of No. 2 into a reflexive or

passive sense; as, (كَسَّرَ "he shattered") تَكَسَّرَ *takassara*, "it was shattered;" (عَلَّمَ "he taught," "he caused to know") تَعَلَّمَ *taʿallama*, "he became learned," "he was taught;" (خَوَّفَ "he terrified") تَخَوَّفَ *takhawwafa*, "he was frightened."

Model: تَفَعَّلَ *pr.*; يَتَفَعَّلُ *f.*; تَفَعُّلٌ *v. n.*; تَفَعَّلْ *imp.*; مُتَفَعِّلٌ *act. part.*

No. 6. (*Fifth Derivative.*)

It is formed from No. 3 by prefixing the syllable تَ, and gives a passive or reflexive sense to the signification of No. 3. Thus (ضَارَبَ "he fought with and gave blows to") تَضَارَبَ *tadâraba*, "he fought with and got blows from," which also means, collectively, "they fought with one another;" (كَاتَبَ "he wrote to") تَكَاتَبَ *takâtaba*, "he corresponded with and was written-to by."

Model: تَفَاعَلَ *pr.*; يَتَفَاعَلُ *f.*; تَفَاعُلٌ *v. n.*; تَفَاعَلْ *imp.*; مُتَفَاعِلٌ *act. part.*

No. 7. (*Sixth Derivative.*)

It is formed by prefixing اِنْ to No. 1, and expresses the passive of that verb. Thus (كَسَرَ "he broke") اِنْكَسَرَ *inkasara*, "it was broken;" (كَشَفَ "he revealed") اِنْكَشَفَ *inkashafa*, "it was revealed." The original

sense was properly a middle or reflexive one, as, "it broke itself," "it revealed itself," but this and other derivative verbs have become so habitually used in a passive sense (though active in form) that the true passive has virtually fallen into desuetude. (When the first radical is ن, as in نَصَرَ, it is doubled, and the ن of the prefixed syllable suppressed. Thus اِنَّصَرَ, not اِنْنَصَرَ).

Model: اِنْفَعَلَ *pr.*; يَنْفَعِلُ *f.*; اِنْفِعَالٌ *v. n.*; اِنْفَعِلْ *imp.*; مُنْفَعِلٌ *act. part.*

No. 8. (*Seventh Derivative.*)

It is formed from the simple verb, by prefixing إ to the first radical (which thereby loses its vowel) and by inserting *ta* تَ before the second radical. (When the first radical is ص or ض or ط or ظ, then the inserted letter is not تَ but طَ. This is to avoid harshness of sound). It resembles No. 7, in giving a reflexive sense to the primary verb; and it also expresses the result of the action, or else the idea of seeking to bring it about. Examples: (كَسَرَ) اِكْتَسَرَ *iktasara*, "it was in shattered state;" (ضَرَبَ) اِضْطَرَبَ *idtaraba*, "he was exerting himself violently;" (لَمَسَ "he touched") اِلْتَمَسَ *iltamasa*, "he sought to touch," "he felt for;" (نَصَرَ "he helped")

اِنْتَصَرَ *intasara*, "he was victorious (by God's help)."

Model: اِفْتَعَلَ *pr.*; يَفْتَعِلُ *f.*; اِفْتِعَالٌ *v. n.*; اِفْتَعِلْ *imp.*; مُفْتَعِلٌ *act. part.*

No. 9. (*Eighth Derivative.*)

It is formed from the simple verb by prefixing ا, suppressing the vowel of the first radical, and doubling the third radical. It is only used in connexion with words denoting colours or defects; as, اِصْفَرَّ *isfarra*, "it became yellow," or "it was yellow" (from اَصْفَر *asfar*, "yellow," صَفِرَ "he had a bilious complexion"); اِعْوَرَّ *iʿwarra*, "he became one-eyed" (أَعْوَرُ *aʿwaru*, "one-eyed," from عَارَ *ʿâra*, "he deprived of one eye"); اِبْيَضَّ *ibyadda*, "it was, *or* became, white" (from أَبْيَضُ *abyadu*, "white," بَاضَ *bâda*, "it excelled in whiteness").

Model: اِفْعَلَّ *pr.*; يَفْعَلُّ *f.*; اِفْعِلَالٌ *v. n.*; اِفْعَلِلْ *imp.*; مُفْعَلٌّ *act. part.*

No. 10. (*Ninth Derivative.*)

It is formed by suppressing the vowel of the first radical of the primary verb, and prefixing the letters اِسْتَ. It implies inquiry, desire, opinion, or tendency, in relation to the matter predicated in the simple verb. Examples: (غَفَرَ "he pardoned") اِسْتَغْفَرَ *istagfara*, "he

asked pardon;" (عَلِمَ "he knew") اِسْتَعْلَمَ *istaɩlama*, "he wanted to know," "he enquired;" (حَسُنَ "it was beautiful") اِسْتَحْسَنَ *istahsana*, "he thought it pretty;" (حجر *hajar*, "a stone") اِسْتَحْجَرَ *istahjara*, "it began to petrify."

Model: اِسْتَفْعَلَ *pr.*; يَسْتَفْعِلُ *f.*; اِسْتِفْعَالٌ *v. n.*; اِسْتَفْعِلْ *imp.*; مُسْتَفْعِلٌ *act. part.*

No. 11. (*Tenth Derivative.*)

It is formed from No. 9 by inserting ا after the second radical, and serves to intensify the sense of the ninth verb. Example: اِصْفَارَّ *isfârra*, "it was very (or bright) yellow."

The 12th, 13th, 14th and 15th derivative verbs are only found in old books, and very rarely there.

THE IRREGULAR TRILITERALS.

They are of six kinds. No. 1, called *mudâɩafu* (مُضَاعَفُ) or "doubled,"—in which there are only two radicals, one of which is doubled to make the verb triliteral, as, مَدَّ *madda*, "he stretched." No. 2, called *mahmûzu* (مَهْمُوزُ) or "hamzated,"—of which one of the radicals is an *alif* marked with hamza, this being a weak consonant, changeable in the process of conjugation into

و or ي, or liable to suppression; as, أَخَذَ *'akhatha*, "he took" (in the Imperative, خذ kh*u*th, "take!"). No. 3, called *muιtallu-'l-fâ* (مُعْتَلُّ الفَا) or "weak of the *fâ*," i.e. having for its *fâ*, or first radical, the letter و or ي which in the process of conjugation may be interchanged or suppressed; as, وَعَدَ *waιadà*, "he promised" (in the Present يَعِدُ *yaιidu*, in the Imperative عِدْ *ιid*). No. 4, called *muιtallu-'l-ιain* (مُعْتَلُّ العَيْن) or "weak of the *ιain*," i.e. having for its *ιain*, or second radical, the letter و or ي, which is changeable to ا, or suppressible, as قَالَ *qâla*, "he said" (which is itself modified from a normal form قَوَلَ, and which in the Present is يَقُولُ, in the Imperative قُلْ). No. 5, called *muιtallu-'l-lâm*, i.e. having for its third radical a و or ي, which is changeable or suppressible; as, رَمَى *rama*, "he threw" (the original normal form was رَمَيَ *ramaya*; the Imperative is اِرْمِ). No. 6, called *lafîf* لَفِيْف or "complex," because two of its three radicals are weak, as وَقَى *waqa*, "he preserved," رَأَى *raιa*, "he saw." They are, in the Imperative, قِ or قِهْ, and رِ or رِهْ.

Examples of the Irregular Verbs will now be given, but only in the first words of each form or tense, which the learner can fill out into complete conjugations as an exercise.

IRREGULAR VERBS.

CONJUGATION OF THE VERB مُضَاعَف (DOUBLED, HAVING THE THIRD RADICAL THE SAME AS THE SECOND).

لَمَّ *lamma*, "he collected."

Preterite.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
لَمَمْنَ	لَمُّوا	لَمَّتَا	لَمَّا	لَمَّتْ	لَمَّ
لَمَمْتُنَّ	لَمَمْتُمْ	لَمَمْتُمَا		لَمَمْتِ	لَمَمْتَ
لَمَمْنَا		......		لَمَمْتُ	

Future.

يَلْمُمْنَ	يَلُمُّونَ	تَلُمَّانِ	يَلُمَّانِ	تَلُمُّ	يَلُمُّ
تَلْمُمْنَ	تَلُمُّونَ	تَلُمَّانِ		تَلُمِّينَ	تَلُمُّ
نَلُمُّ				أَلُمُّ	

Imperative.

لُمُّوا	لُمَّا	لُمِّي	لُمَّ

Infinitive (Verbal Noun).

لَمّ

Participle.

لَامَّاتٌ	لَامُّونَ	لَامَّتَانِ	لَامَّانِ	لَامَّةٌ	لَامٌّ

Passive.

PART.	FUT.	PRET.
مَلْمُومٌ	يُلَمُّ	لُمَّ

CONJUGATION OF THE VERB مُعْتَلُّ ٱلْفَاءِ (*lit.* "WEAK OF THE FA," *i. e.* HAVING THE FIRST RADICAL و).

وَعَدَ *wacada*, "he promised."

Preterite.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
وَعَدْنَ	وَعَدُوا	وَعَدَتَا	وَعَدَا	وَعَدَتْ	وَعَدَ
وَعَدْتُنَّ	وَعَدْتُمْ	وَعَدْتُمَا		وَعَدْتِ	وَعَدْتَ
وَعَدْنَا				وَعَدْتُ	

Future.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
يَعِدْنَ	يَعِدُونَ	تَعِدَانِ	يَعِدَانِ	تَعِدُ	يَعِدُ
تَعِدْنَ	تَعِدُونَ	تَعِدَانِ		تَعِدِينَ	تَعِدُ
نَعِدُ				أَعِدُ	

Imperative.

PLURAL. F.	PLURAL. M.	DUAL.	SING. F.	SING. M.
عِدْنَ	عِدُوا	عِدَا	عِدِي	عِدْ

Infinitive (Verbal Noun).

عِدَةٌ

Participle.

وَاعِدَاتٌ	وَاعِدُونَ	وَاعِدَتَانِ	وَاعِدَانِ	وَاعِدَةٌ	وَاعِدٌ

Passive.

PART.	FUT.	PRET.
مَوْعُودٌ	يُوعَدُ	وُعِدَ

CONJUGATION OF THE VERB مُعْتَلُّ ٱلعين (*lit.* "WEAK OF THE ʿAIN," *i.e.* HAVING THE SECOND RADICAL و or ا).

قَالَ *qâla*, "he said."

Preterite.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
قُلْنَ	قالُوا	قَالَتَا	قَالاَ	قالَت	قَالَ
قُلْتُنَّ	قُلْتُمْ	قُلْتُمَا		قُلْتِ	قُلْتَ
قُلْنَا				قُلْتُ	

Future.

يَقُلْنَ	يَقُولُونَ	تَقُولانِ	يَقُولانِ	تَقُولُ	يَقُولُ
تَقُلْنَ	تَقُولُونَ	تَقُولانِ		تَقُولِينَ	تَقُولُ
نَقُولُ				أَقُولُ	

Imperative.

قُلْنَ	قُولُوا	قُولاَ		قُولِي	قُلْ

Infinitive.

قَوْلٌ

Participle.

قائِلاتٌ	قائِلُونَ	قَائِلَتَانِ	قائِلانِ	قائِلَةٌ	قائِلٌ

Passive.

PART.	FUT.	PRET.
مَقُولٌ	يُقَالُ	قِيلَ

CONJUGATION OF THE VERB مُعْتَل اللام (*lit.* "WEAK OF THE LAM," *i.e.* HAVING THE THIRD RADICAL, ي).

رَمَى *rama*, "he threw."

Preterite.

PLURAL. F.	PLURAL. M.	DUAL. F.	DUAL. M.	SING. F.	SING. M.
رَمَيْنَ	رَمَوْا	رَمَتَا	رَمَيَا	رَمَتْ	رَمَى
رَمَيْتُنَّ	رَمَيْتُمْ	رَمَيْتُمَا		رَمَيْتِ	رَمَيْتَ
رَمَيْنَا				رَمَيْتُ	

Future.

يَرْمِينَ	يَرْمُونَ	تَرْمِيَانِ	يَرْمِيَانِ	تَرْمِي	يَرْمِي
تَرْمِينَ	تَرْمُونَ	تَرْمِيَانِ		تَرْمِينَ	تَرْمِي
نَرْمِي		...		أَرْمِي	

Imperative.

إِرْمِينَ	إِرْمُوا	إِرْمِيَا	إِرْمِي	إِرْمِ

Infinitive (Verbal Noun).

رَمْيٌ

Participle.

رَامِيَاتٌ	رَامُونَ	رَامِيَتَانِ	رَامِيَانِ	رَامِيَةٌ	رَامٍ

Passive.

PART.	FUT.	PRET.
مَرْمِيٌّ	يُرْمَى	رُمِيَ

QUADRILITERAL VERBS.

The simple form of quadriliteral verb is conjugated like the second derivative verb of the triliteral system. The main parts of the verb دَحْرَجَ "he rolled," are as follows. The rest can be filled up from comparison with the tables of triliteral conjugations.

PRETERITE.	FUTURE.	IMPERATIVE.	INFIN. (Verbal Noun.)
دَحْرَجَ	يُدَحْرِجُ	دَحْرِجْ	دِحْرَاجٌ

ACTIVE PART.	PASSIVE PRET.	PASSIVE PART.
مُدَحْرِجٌ	دُحْرِجَ	مُدَحْرَجٌ

There are three derivative verb-forms of the quadriliteral system, but they are of rare occurrence. The first agrees with the triliteral No. 5, in prefixing the syllable *ta*, and is similar in sense and mode of conjugation; as تَسَلْطَنَ *tasultana*, "he made himself Sultan."

The second resembles in meaning and mode of conjugation the triliteral No. 7. It is formed in a slightly different way (the *n* being changed in place) as اِسْلَنْقَى *islanqa*, "he lay on his back" (from سَلْقَى "he threw down flat").

The third is like the triliteral No. 9, and doubles the final radical; as اِطْمَأَنَّ *itma'anna*, "he was at rest" (from طَمْأَنَ *tam'ana*, "he leant back").

REMARKS ON THE MODE OF EXPRESSING "TO BE" IN ARABIC.

The verb "to be" is usually expressed in Arabic by a form of the word كَانَ "he was." This verb is conjugated in the same way as قَالَ (p. 51).

Examples.

كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلٰثَةٌ *kâna tâjirun wa kâna lahu banûna* th*alâ*th*atun* (*kân tâjir wakânluh banûn çlaça*), "there was a merchant, and he had (*lit.* there was to him) three sons."

اَىُّ فَائِدَةٍ يَكُونُ لِي مِنْ هٰذَا *ayyu fâʻidatin yakûnu lî min hâzâ* (*ay fâʻida yakûn lî min hâzâ*), "what advantage will there be to me from this?"

لَمَّا كُنْت فِي رُومِيَّة كَانُوا عَمَّالِين بِيبْنُوا كَنِيسَة (*lammâ kunt fî Rumiyya kânû ʻammalîn b-yebnû kenîsa*), "when I was in Rome, they were building a church" (*colloquial*).*

But when "to be" is in the *present* tense, followed by a particle, an adjective, or an adverb of place, the verb is not expressed; *e. g.*

اَلقُنْصُل مَشْغُول The Consul [is] engaged.

اَخِي مَرِيض My brother [is] ill.†

---

* Concerning عمال and prefixed ب, see p. 39.

† اخي from اخ "a brother," with the personal pronoun ي "my" suffixed. See p. 29.

اَلْأَوْلَاد في الْبُسْتَان The children [are] in the garden.
اَنَا نَعْسَان I [am] sleepy.
اَنْت تَعْبَان Thou [art] tired.
نَحْن اِنْكليز We [are] English.

The preposition في (in), joined with the personal pronoun ه, is used in vulgar Arabic to express "there is."

Ex.: مَا فِيه شي *mâ fîhi shay* (contracted into *mâfîsh*), "There is nothing."

فِيه لَحم فى السُّوق *fîh lahm fi's-suq*, "Is there meat in the market?"

Answer: فِيه *fîhi*, "There is."

OBSERVATIONS ON THE MODE OF EXPRESSING "TO HAVE" IN ARABIC.

The Arabic language has no word precisely answering to the verb "to have." An equivalent to it obtained by using كَان "it was," صَار "it happened," "it became," &c., with some preposition. In the present tense the verb is not expressed, except in rare instances.

Examples.

عِنْدى خُبْز I have bread (*lit.*, with me [is] bread).*
عِنْدَك سِكّين You have a knife.

---

* عند is the preposition *ʿinda* "with," here combined with the suffix pronoun (see p. 29). It is usually now pronounced *ʿand.*

أَبُوك لَهُ دَار كَبِيرَة	Your father has a large house (*lit.*, your father, to him [is] a large house).
ملك كَان لَه وَلَدَان	A king had two sons (*lit.*, a king, there was to him two sons).
صار لَهُ حُمَّى	He had a fever.
صاير لَهُ حُمَّى	He has a fever (happening to him [is] a fever).*
لَيسَ مَعِي سِوَى غُرْش	I have only a piastre (*lit.*, there is not [لَيس] with me, except a piastre).
فِيكُم عَادَة جَيِّدة	You have a good custom (*lit.*, among you [is] a good custom).
فِيهِ تَوَاضع جَزِيل	He has much humility (*lit.*, in him [is] much humility).

The following is a list of a few of the most useful verbs. When a numeral is added, it notes the derivative form of the primary verb.

كَانَ	it was	شَرِبَ	he drank
فَعَلَ	he did	جَاعَ	he hungered
اَكَلَ	he ate	عطِش	he thirsted

* صار "it happened," "it became," is the preterite; صاير is the verbal noun which stands for active participle.

جَاءَ	he came
ذَهَبَ *vulg.* رَاحَ	he went
دَخَلَ	he entered
خَرَجَ	he went out
رَفَعَ	he raised
قَامَ	he stood up
جَلَسَ	he sat down
عَلِمَ عَرَفَ	he knew
ظَنَّ	he thought
بَاعَ	he sold
اِشْتَرَى (8)	to buy
قَرَأَ	he read
كَتَبَ	he wrote
ضَحِكَ	he laughed
بَكَى	he wept
مَشَى	he walked
جَرَى	he ran, or it flowed
مَرَّ	he passed by
أَعْطَى (4)	he gave
ضَرَبَ	he beat
أَرْسَلَ (4)	he sent
لَبِسَ	he dressed
وَزَنَ	he weighed
سَأَلَ	he asked
قَالَ	he said
تَكَلَّمَ (5)	he spoke
مَسَّ	he touched
سَمِعَ	he heard
رَأَى	he saw
سَقَطَ	he fell
وَقَعَ	he fell, it befel
جَمَعَ	he collected
فَهِمَ	he understood
تَعَلَّمَ (5)	he learned
عَلَّمَ (2)	he taught
نَامَ	he slept
فَتَحَ	he opened
غَلَقَ	he shut

اَخَذ	he took
وَصَل	he arrived
لَعِب	he played
قَتَل	he killed
نَسِي	he forgot
طَلَب	he sought
وَجَد	he found
مَات	he died
(8) اِبْتَدَى	it began
تَمّ	he finished
نَصَر	he assisted; he defended
نَظَر	he looked at, he observed
(8) اِنْتَظَر	he waited for, he expected
بَقِي	it remained
حَبّ / (4) اَحَبّ	he loved
(4) اَبْغَض	he hated
دَفَن	he buried

قَطَع	he cut
رَاد / (4) أَراد	he wished
(3) سَافَر	he travelled
رَكِب	he rode
رَجَع	he returned (came back)
(5) تَزَوَّج	he married
طَبَخ	he cooked
سَرَق	he stole, he robbed
سَجَد	he worshipped
طَلَع	he rose (the sun)
غَاب	he was absent, or invisible; he disappeared; he set (the sun)
مَطَر	it rained
ثَلَج	it snowed

OF PARTICLES WHICH AFFECT THE VERB.

In the conjugation of the verb, as given in pp. 36—52, the future of the indicative is exhibited only in its simplest form, *i. e.* with the ordinary present or future meaning. It has also a subjunctive (and imperative) sense, in which case it is subject to the following changes :—The final ن is dropped in the five forms, which end in ونَ , ينَ , and انِ ; and the other forms end in a *fat*ha (instead of d*amma*, as أَكْتُبَ, not أكْتُبُ). There is no change in plural feminine.

[NOTE—In consequence of the omission of the final vowels and other terminations which distinguish some of the persons of the verbs, in the vulgar conversational Arabic, the following remarks need only be less carefully noted. Attention to the examples will, however, amply repay the learner.]

The particles which make the verb subjunctive are as follows :—

أَنْ *an*, "that," as أُرِيدُ أَنْ أَكْتُبَ "I wish to write," (*lit.*), "I wish that *I may write.*"

لَنْ *lan*, "not."—Ex. لَنْ يَضْرِبَ "He will not strike." Some say that لن is a contraction of لا ان, and the above expression is equivalent to لا يَكُونُ أَنْ يَضْرِبَ "It will not be that he *shall strike.*")

اذن *ithan*, "therefore," "then."—Ex. إِذَنْ تَدْخُلَ ٱلْجَنَّةَ "Thou *mayest then enter* the garden."

كي *kai*, "that."—Ex. جِئْتُ كَيْ أَتَعَلَّمَ *ji'tu kai 'ataιallama*, "I am come that I *may receive instruction.*"

حَتَّى h*atta*, "that," "so that," "until."—Ex. ضَرَبْتُهُ حَتَّى يَرْجِعَ "I beat him *that he might return.*"

لِ "that," "for that."—Ex. أَتَيْتُكَ لِتُكَرِّمَنِي "I came to thee, *that thou mightest honour me.*"

او *aû*, "or," "ere," "till."—Ex. لا أُفارِقُكَ او تُعطِيَنِي "I will not leave thee *till thou give me*," &c.

The verb is also made subjunctive when it is employed in connection with the seven following forms:

1. الأَمْرُ, the imperative.—Ex. زُرْنِي فَأُكْرِمَكَ "Visit me *that I may honour thee*;" (*lit.* "and then I shall honour thee," the *f* prefixed to اكرم meaning "and so," or "and then.")

2. النَّهْيُ, the negative of prohibition.—Ex. لا تَعْصِ الشَّرْعَ فَتُعَاقَبَ "Disobey not the law, *lest thou be punished.*" (This is one of the anomalies: "*and* thou be punished" is the literal sense, but the real meaning is "lest.") The first clause is in the jussive form of the present tense.

3. النَفى, the negative.—Ex. لا يَتَكَلَّمُ ٱلْكَاذِبُ فَيُكَذَّبَ "Let not the liar speak, *lest he be belied;*" (*lit.* "the liar will not speak, that so he be proved a liar.")

4. الاسْتِفْهام, the interrogation.—Ex. هَلْ يأْتِي زيدٌ فيُكْرَمَ "Shall Zeid come, *that he may be honoured?*"

5. التَمَنّى, desiring.—Ex. لَيتَ لِي مالاً فَاتَصَدَّقَ "Oh that I had wealth, *that I might bestow it in alms!*" (*lit.* "Would that to me wealth, and so I might give alms.")

6. التَرَجّى, hoping.—Ex. لَعَلّى أَتُوبُ فيَغفِرَ لى رَبّى "Perhaps I shall repent, *that* my Lord *may forgive me.*" (لَعَلَّ "perhaps," لَعَلّي "perhaps I.")

7. العَرْض, offering.—Ex. الاَ تَنْزِلُ عِنْدَنا فَتُصِيبَ خَيرًا "Wilt thou not come down to us, *that thou mayest find good?*" [In this example, the word الا is compounded of ا, the interrogative particle, and لا "not."]

Sometimes the final vowel of the present-future is altogether suppressed, with a modification in the sense of the verb. This is called apocopation, and is, according to grammarians, the normal form of the Jussive or Conditional Mood. It is used after certain particles, some of which apocopate one verb, while others apoco-

pate two verbs in connexion with each other. Of the first kind, we have the following :—

لَمْ *lam*, "not;" as لَمْ يَكْتُبْ He has not written (*i.e.* he does not write.)

لَمَّا *lammâ*, "not yet;" ... لَمَّا يَرْجِعْ He has not yet returned (is not yet returning.)

لام الامر "the imperative *l*, i.e. لِ;" ... لِيَتَكَلَّمْ Let him speak

لا النهى "the prohibitive *lâ*;" ... لا يَضْرِبْ Let him not strike.

The following is a list of the second kind :—

إِنْ *in*, "if;" as إِنْ تَكْتُبْ أَكْتُبْ If thou wilt write, I will write.

ما *mâ* "what," "whatsoever;" ... ما تَرْكَبْ أَرْكَبْ Whatever thou ridest I will ride.

مَنْ *man* "who," "whosoever;" ... مَنْ يُومِنْ يُخْلَصْ Whosoever believeth shall be saved (*lit.* "made pure.")

مهما *mahmâ*, ... "whatsoever" مَهْمَا تَفْعَلْ أَفْعَلْ Whatever thou wilt do, I will do.

أَىٌّ *ayyun, ayy,* as "whichever," "whomsoever;"	أَيًّا تَضْرِبْ أَضْرِبْ	Whomsoever thou shalt beat, I will beat.
كيفما *kayfamâ,* ... "however," "whithersoever;"	كَيْفَمَا تَتَوَجَّهْ تُصَادِفْ خيرًا	Whithersoever thou shalt turn thy face, thou wilt meet with good.
متي *mata,* ... "whenever;"	مَتَي تَرْشُدْ تُحْمَدْ	When thou shalt act uprightly thou shalt be praised.
اينما *aynamâ,* ... "wherever;"	اَينَما تَجْلِسْ اَجْلِس	In whatever place thou shalt sit, I will sit.
أَنَّى *annâ,* ... "wherever;"	انَّى تَفعلْ افعلْ	Wherever thou shalt act, I will act.
حيثما *haythumâ,*... "wherever;"	حَيْثُمَا تَتَوَجَّهْ اَتَوَجَّه	Wheresoever thou wilt turn, I will turn.

CHAPTER IX.

OF PREPOSITIONS.

The prepositions in Arabic require the oblique (equivalent to genitive, dative, ablative) case after them. They are called حُرُوفُ ٱلْجَرِّ, *particles of attraction;* and the word which follows them is said to be مَجْرُور *attracted,*

and is marked with a *kasra*, *e.g.* مِنْ رَجُلٍ "from a man;" مِنَ ٱلرَّجُلِ "from the man." The following is a list of the prepositions:—

Inseparable.

بِ by, in, with.

تَ by (only in conjuring), as تَٱللّٰهِ "by God."

وَ by (only in conjuring), as وَٱللّٰهِ "by God."

لِ to, for.

كَ like, as.

These five particles are prefixed inseparately to the words they govern. When لِ precedes the article, the ا of the latter is omitted; thus لِلرَّجُلِ *lir-rajul*, "to the man."

The pronominal suffixes هُ and هُمْ became هِ and هِمْ after بِ, as بِهِ, بِهِمْ. Before all the pronominal suffixes (except ى) لِ becomes لَ, as لَهُ *to him*, لَكَ *to thee*, لَنَا, *to us.* The exception just referred to is the suffix of the 1st pers. sing., which absorbs the vowel of the proposition, as لِي *to me.*

Separable.

مِنْ	*min,*	from.
إِلَى	*ila,*	to.

عَنْ	*ʻan*,	from, after.
عَلَي	*ʻala*,	upon.
فِى	*fi*,	in.
رُبَّ	*rubba*.	mayhap, sometimes, often.*
مُذْ	*mu*th,	since.
مُنْذُ	*mun*th, *mun*thu,	since.
حاشا	h*âshâ*,	except, *absit* (*omen*).
عَدَا	*ʻadâ*,	except.
خَلَا	kh*alâ*,	except, besides.
حَتَّي	h*atta*,	even to.

If مِنْ or عَنْ precedes the article, it is pronounced مِنَ, عَنِ; if it precedes any other word, مِنِ, عَنِ. When either is prefixed to مَنْ or مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one doubled letter; thus مِمَّنْ, عَمَّا, &c., for مِنْ مَنْ, عَنْ مَا, &c.

The following words, many of which have the force of prepositions, also require the oblique case after them.

---

* Learners may think it strange that this word should be included amongst the prepositions. It is really a particle, meaning "many a," "but few," "haply," and is only called a preposition, because the accompanying noun (although in our grammar nominative to a succeeding verb) must be put in the oblique case as governed by it.

كُلّ	*kullu*, *kull*,	every, all.
مَعَ	*maι*, or *maιa*,	with.
جَمِيع	*jamîιun*,	all, altogether.
بَعْدَ	*baιda*,	after.
قَبْلَ	*qabla*, *qabl*,	before (as to time).
فَوْقَ	*fauq*, *fauqa*,	above, over.
تَحْتَ	*taht*, *tahta*,	under.
قُدَّامَ	*quddâma*,	before (as to place).
ورآء	*warâ*, *warâ'a*,	behind, beyond.
مِثْل	*mithl*, *mithlun*,	like.
شِبْه	*shibh*, *shibhun*,	like.
نَظِير	*nazîr*, *nazîrun*,	like, looking like, looking towards.
نحو	*nahw*,	about, like, towards.
عند	*ιinda*, colloquially *ιand*,	at, with.
سِوَى	*siwa*,	except, besides.
غير	*gair*,	except, besides; un-
حذا	*hithâ*,	by, by side of, opposite.
قُبالة	*qubâla*,	opposite.
إزآ	*izâ*,	near, by.
تُجاه	*tujâh*,	opposite.

تلقا	*tilqâ,*	opposite.
ذو	thû,	having, possessing.
لَدى	*lada,*	at.
لَدُن	*ladun,*	at.
وسط	*wasat,*	in the middle of.

These words are really for the most part verbs or nouns adverbially used, but as they govern the accompanying word like prepositions, they may be advantageously included in this section.

CHAPTER X.

OF CONJUNCTIONS.

THE following are the conjunctions in most common use:—

وَ "and."—Ex. جا زَيد وَعَمْرو "Zaid *and* Amr came." *

فَ "and," and "then."—Ex. قَرَأْتُ ٱلصَّرْف فالنَّحو "I have read etymology *and* syntax. The particle وَ is irrespective of order: فَ, on the contrary,

* To distinguish the name عَمْر *Amr* from that of عُمَر *Umar* (Omar), it is always written عَمْرٌو in the nom., عَمْرٍو in the oblique, and عَمْرًو in the accusative case. As the final vowels are not pronounced in the modern language, they are not given in the above examples.

distinguishes it: "I have read etymology *first*, and *then* syntax."

و and ف are always inseparable prefixes.

ثُمَّ *thumma*, "then."—Ex. جَآءَتِ ٱلرِّجَالُ ثُمَّ ٱلنِّسَآءُ "The men came, *then* the women." (The verb is in the feminine singular, in accordance with a rule mentioned in chap. 4, Syntax; and, by a phonetic law which is expounded in grammars of greater extent than this, it takes the vowel *kasra* at the end when it precedes an *alif* marked with *wasla*. This law applies to all the parts of a verb which properly end with unvowelled consonants.)

حَتَّى h*atta*, "even."—Ex. أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا "I have eaten the fish, *even* its head." (This particle may also be classed amongst the prepositions, in which case it takes the sense of "till," "even to," and governs the oblique case.)

او *au*, "or."—Ex. إِلْبَسِ ٱلصُّوفَ أَوِ الْحَرِيرَ "Be dressed in wool *or* silk."

ام *am*, "or."—Ex. أَزَيد قام أم عمْرو "Did Zaid stand up *or* Amr!" (The أ prefixed to Zaid is the interrogative particle.)

ولا *walâ*, "and not," "nor."—Ex. ما جآني رَجُل ولا إمْرأة "A man did not come to me, *nor* a woman."

بل *bal*, "but."—Ex. ما جَآنِي رَجُل بَل اِمْرَأَة "A man did not come to me, *but* a woman."

لكن *lâkin*, "but."—Ex. مَا رَأَيتُ رَجُلاً لٰـكِن اِمْرَأَة "I did not see a man, *but* a woman."

The following words and particles, many of which are nouns in the accusative case, though used adverbially will be of considerable use to the learner :—

ابتدآءً	*ibtidâ'an,*	in the first place.
ابداً	*abadan,*	never, for ever.
أَجَل	*ajal,*	yes, certainly.
احْياناً	ah*yânan,*	sometimes.
اخيراً	*â*kh*îran,*	lastly.
آخر الامر	*â*kh*iru 'l-amr,*	at length, finally.
اذ	*i*th,	when.
اذ ذاك	*i*th th*âk,*	then, at this time.
اذا	*i*th*â,*	if, when, behold.
اذما	*i*th *mâ, i*th*amâ,*	when, whenever.
اذن or اذاً	*i*th*an,*	then, in that case.
اسفلاً	*asfalan*	below, under.
اصلاً	*aslan,*	never, not at all.
اضطراراً	*id*t*irâran,*	by force.

أَلَا	*'alâ,*	is not?
الآن	*alân,*	now (from *al-an,* the time).
إلّا	*illâ,*	but, except.
إلّا ان	*illâ an,*	unless.
اليوم	*al-yaum,*	to-day.
الى حيث	*ila haith,*	whither?
الى غير ذلك	*ila gair thalik,*	et cætera.
الى الآن	*ila al-ân,*	hitherto.
الى هنا	*ila hunâ,*	hither.
ام	*am,*	whether? or?
اما	*'amâ,*	is it not?
إمّا	*immâ,*	either, unless.
أمّا	*ammâ,*	but, as to, as for.
أُمَّال	*ummâl,*	then, therefore.
امام	*amâm,*	before.
انّ	*inna,*	certainly, yes.
انْ	*in,*	if.
إنّما	*innamâ,*	but, only.
أَوَّلًا	*awwalan,*	at first.
أَوَلَم	*awalam,*	is it not?
اهلًا	*ahlan,*	welcome.

أَيْ	*ai,*	that is, viz.
إِيَّاك	*iyyâk,*	take care!
إِيضًا	*aidân,*	also, again, ditto.
أَين	*ain, aina,*	where?
باطلاً	*bâtilan,*	in vain.
بالحق	*bi-'l-haqq,*	justly, in truth.
البتّة	*albatta,*	assuredly, of course.
بدلاً من	*badalan min,*	instead of.
بِلَا	*bilâ,*	without, beyond.
برّا	*barra,*	without, outside.
بعد هذا	*ba‘da hâthâ,*	after this.
بعد غد	*ba‘da gadin, ba‘da gad,*	after to-morrow.
بعيد	*ba‘îd,*	far off.
بكرة	*bukra,*	early, in the morning.
بَيْن	*baina, bain,*	between.
بَيْنَمَا	*bainamâ,*	in the meanwhile, whilst.
ثُمَّ	*thumma,*	and then, therefore
ثَمَّ	*thamma,*	there, in that place.
جبرًا	*jabran,*	by force.
جِدًّا	*jiddan,*	very, in earnest.

فى الجملة * جملة	*jumla, fi'l-jumla,*	totally, upon the whole.
جميعًا	*jamîʿan,*	altogether.
حاشا	h*âsha,*	except, God forbid.
حالاً	h*âlan,*	presently, now.
حذآ	h*ith*â,	over against.
حسب	h*asb,*	according to, in proportion to.
حقّا	h*aqqan,*	certainly.
حول	h*aul,*	around.
حيث	h*aith,*	where.
حيثما	h*aithumâ,*	wherever.
حينئذ	h*îna-ʿi*th*in,*	then.
في الخارج or خارجًا	kh*ârijan, fi'l* kh*ârij,*	without, outside.
خصوصًا * خاصةً	kh*assa,* kh*assatan;* kh*usûsan,*	especially, peculiarly.
ما خلا * خلا	kh*alâ, mâ* kh*alâ,*	besides, except.
خلف	kh*alf,*	behind.
دائمًا	*daʿiman,*	at all times, perpetually.
دون	*dûn, dûna,*	under, besides.
من دون	*min dûn,*	without, exclusive of.

سابقًا	*sâbîqan*,	formerly.
سابقًا ولاحقًا	*sâbiqan walâhiqan*,	before and after.
سريعًا	*sarîιan*,	quickly.
سمعاً وطاعة	*samιan wataιa* (or *taιatan*),	obediently.
شرعًا	*sharιan*,	legally.
علي طبق * طبق	*tibq*, *ιala tibq*,	according, agreeing with.
طورًا	*tauran*,	once, a single time.
عاجلًا	*ιâjilan*,	hastily.
ماعدا * عدا	*ιadâ*, *mâ ιâda*,	except.
علي الخصوص	*ιala 'l-khusûs*,	particularly.
علي الدوام	*ιala 'd-dawâm*,	always, continually.
علي الفور	*ιala 'l-faur*,	quickly, at once.
على اىّ حال	*ιala ayyi hâl*,	in every state, in every manner.
علي كل حال	*ιala kulli hâl*,	
عن قصد	*ιan qasd*,	intentionally.
عن قريب	*ιan qarîb*,	in a short time.
غالبًا	*gâliban*,	generally, principally.
غِبّ	*gibba*, *gibb*,	after.

غبّا	*gibban,*	seldom.
غدًا	*gadan,*	to-morrow.
غيران	*gair'ân,*	except that.
من غير	*min gair,*	without, except.
بغير	*bigair,*	
غير بعيد	*gair baιîd,*	not far.
فردًا	*fardan,*	singly.
فقط	*faqat,*	only.
فوق الحدّ	*fauqa l'-hadd,*	above limit.
فوق القياس	*fauqa l'qiyâs,*	above measure.
فى اثنآ ذلك	*fi athnâ thâlik,*	in the mean time.
فى غضون ذلك	*fi gudûn thâlik,*	
فى الحال	*fi 'l-hâl,*	immediately.
فى الحقيقة	*fi 'l-haqîqa,*	truly, in fact.
فى الواقع	*fi 'l-wâqiι,*	in fact, really.
فى كلّ مكان	*fi kulli makân,*	everywhere.
فيما * فيمَ	*fîma, fimâ,*	in what? why?
من قبل * قبل	*qabl, min qabl,*	before.
فيما بعد	*fimâ baιda*	henceforward.
قبل الان	*qabl alân,*	before now.
قد	*qad,*	certainly.
قدّام	*quddâm,*	before, in front.

قريب	*qarîb*,	near.
قط	*qat*,	never.
قطعًا	*qatιan*,	never, in no wise.
قليلاً	*qalîlan*,	little (*adverb*).
كأنّ	*ka'anna*,	as if.
كثيرًا ما	*kathîran mâ*,	often.
كذا	*kathâ*,	so, thus.
كذلك	*kathâlik*,	likewise.
كلّا	*kallâ*,	not at all.
كل واحد * كل احد	*kull ahad, kull wâhid*,	every one.
كلّما	*kullamâ*,	as often as, whenever.
كل يوم	*kull yaum*,	every day.
كم	*kam*,	how many, how much.
كما	*kamâ*,	as.
لكي * كي	*kay, likay*,	in order that.
كيف	*kaifa*,	how.
كيفما	*kaifamâ*,	any how, howsoever.
كيما	*kaimâ*,	so that, in order that.
لابدّ	*lâ budd*,	necessarily, unavoidably.

من اجل * لِاجل	*li-ajl, min ajl,*	on which account, because of, for.
لاشى	*lâ shay,*	nothing.
لا محالة	*lâ mahâla,*	undoubtedly.
لكن	*lâkin,*	but.
لَمَّا	*lammâ,*	not yet, when.
لماذا	*limâ-thâ,*	why.
لو	*lau,*	if.
لولم ,لولا ,لوما	*lau mâ, lau lâ, lau lam,*	unless.
لَيْت	*laita, lait,*	would to God.
ليس	*laisa, lais,*	no, not, is not.
لِسَّا	*lissâ,*	yet, still.
مابين	*mâ bain,*	between.
مادام	*mâ dâm,*	as long as.
مَتَى	*mata,*	when, whenever.
مِثْل	*mithl,*	like, as.
مدى الايام	*mada 'l-ayyâm,*	at all times.
مرحباً	*marhaba, marhaban,*	welcome!
مرّةً	*marra, marratan,*	once, once again.
معاً	*maιan,*	together, along with.
من الان	*min alân,*	from this time.

من الان فصاعدا	*min alân fa-*sâʻidan,	henceforward.
من اين	*min ain,*	whence.
من بعد	*min baʻda,*	after.
من تحت	*min ta*h*t,*	from below.
من حيث	*min* haith,	since, since when.
من دون	*min dûn,*	without.
من غير	*mîn gair,*	without.
من فوق	*min fauq,*	from above.
من هنا	*min hunâ,*	hence.
من هناك	*min hunâk,*	thence.
مهما	*mahmâ,*	as often as.
نحو	*na*h*w, na*h*u,*	near about, nearly, as.
نعم	*naʻam,*	yes.
وَاقِعًا	*wâqiʻan,*	in fact, actually.
ويل	*wail,*	fie! woe!
ها	*hâ,*	behold! lo!
هل	*hal,*	whether?
هنا	*huna,*	here.
هنالك * هناك	*hunâk, hunâlik,*	there.
هوذا	*huwa-*thâ,	behold!
يعني	*yaʻni,*	that is to say, viz.

CHAPTER XI.

GENERAL OBSERVATIONS.

The irregular verbs in which one of the three weak radicals, viz. ي, و, ا, occurs, present the greatest difficulties to the Arabic student, as those letters are sometimes changed one for the other, or dropped altogether. A little practice and observation will, however, put the learner in possession of these irregularities better than any rules with which to burden his memory. See pp. 50—52.

The most difficult point connected with nouns is the irregular, or so-called "broken" plural, which is not formed by the addition of ون or ات. It is so extremely irregular and various that no rules can greatly assist the memory; but those forms which most generally occur will soon become familiar, and a dictionary will afford every necessary assistance with regard to the more uncommon.

The principal forms, however, are comprehended in the following table:—

SING.		PLURAL.
غُرْفَة	a parlour	غُرَف
جِدَار	a wall	جُدُر
أَحْمَر	red	حُمْر

SING.		PLURAL.
قِرْبَة	a bladder	قِرَب
رَجُل	a man	رِجال
بَيْت	a house	بُيُوت
ضارِب	striking	ضُرَّب
كامِل	perfect	كَمَلَة
رامٍ	throwing, an archer, a darter	رُماة
قِرْد	an ape	قِرَدَة
غُصْن	a branch	أَغْصان
جَبَل	a mountain	أَجْبال
خاتَم	a seal, a signet	خَواتِم
غُلام	a boy	غِلْمان
شَرِيف	noble	شُرَفاء
جَرِيح	wounded	جَرْحَى

Further, it is not at all an uncommon circumstance for the same word to have various forms of the plural ; *e.g.* جَبَل has the forms جِبال, أَجْبال, أَجْبُل.

[Note.—The last form (أَجْبُل) is called a plural of paucity (جَمْع ٱلْقِلَّة), and is restricted in its application to *three* to *ten* (inclusive).]

With regard to the quadriliteral nouns, all the simple

ones, and many of those which are augmented, together with their feminines, form their plurals by inserting ا after the second letter, the first having (َ), and the third (ِ), as كَوَاكِب, from كَوْكَب "a star;" دَرَاهِم, from دِرْهَم "a dirham;" مَعَابِد, from مَعْبَد "a temple," "a place of worship," etc.

The modern Arabs use no particle for an interrogation, but denote it by the tone of voice. They sometimes, however, employ ش (which is a corruption of شي *shay*, "a thing," or اي شي, usually shortened to *aish*, "what thing") both in interrogative and negative sentences. Thus, they say, رحت ش اليوم عنده *ruhtish al-yaum ‘induh*, "Did you go to him to-day?" Also, ما رحت ش اليوم عنده *mâ ruhtush al-yaum ‘induh*, "I did not go to him to-day." In the latter case, the ش of the Arabs is used as *pas* in French after *ne*.

It has been remarked (p. 20) that the use of the diminutive form is of rare occurrence. The contrary, however, is the case in Egypt, where it is frequently employed unnecessarily; as صُغَيِّر, for صَغِير "small;" قُرَيِّب for قَرِيب "near," "neighbouring," "adjacent."

The Arabic language abounds with synonyms; and, of a number of words which are synonymous, one is in common use in one country, and another elsewhere. Thus the Egyptian calls milk لَبَن; the Syrian calls it

حَليب. The word لَبَن is used in Syria to denote a particular preparation of *sour* milk. Again, bread is called in Egypt عَيش, in other Arab countries خُبز, and so on.

It may also be mentioned that the same word is sometimes differently pronounced in different parts. But, in spite of these irregularities, far less local variation is found in the vulgar Arabic than in the English spoken in the different counties of England. The vowels *i* and *u* are frequently sounded *e* and *o*, and in most grammars of colloquial Arabic they are so written. But it must be observed that the short vowels in Arabic are always indistinctly uttered, so as to affect their theoretical pronunciation. The same thing may be noticed in English provincial conversation. The Irishman always sounds the *u* in *fun* and similar words like a continental short *o*; the Scotchman, American, and Australian give to the *i* in *hint*, *him*, etc., a sound like short *e*.

BOOK II.

SYNTAX.

CHAPTER I.

OF THE NOMINATIVE CASE OF THE NOUN.

THE *nominative case* is principally employed to express the following :—

1. اَلْمُبْتَدَا, the subject.

2. اَلْخَبَر, the predicate.

   Ex. زَيْدٌ كَاتِبٌ "*Zaid* (is) *writing* ;" where زَيْدٌ is the subject, and كَاتِبٌ the predicate.

3. اَلفَاعِل, the agent, as ضَرَبَ زَيْدٌ "*Zaid* beat."

4. نَائِبُ الفَاعِل, the substitute of the agent, *i.e.* the subject of a passive verb.

   Ex. ضُرِبَ زَيْدٌ "*Zaid* was beaten."

5. اَلْمُنَادِي, the vocative, as يَا زَيْدُ "O, *Zaid.*"

CHAPTER II.

OF THE OBLIQUE CASE.

When two nouns follow each other, the second being in the dependent or oblique (*i. e.* genitive, dative, ablative) case, the latter is made مَجْرُور (—see chap. ix., Etymol., p. 63) by a *kasra*, as كِتابُ الرَّجُلِ "the book of the man;" or by (ٍ) if the noun is indefinite (p. 12), as كِتابُ رَجُلٍ "the book of a man."

Note.—The noun preceding an oblique case never admits the *tanwîn*, being considered to be definite in sense, even though written without the article; thus, in these instances, we have كِتَابُ not كِتَابٌ.

The use of the oblique case in Arabic is very defective; for an adjective placed after it may be referred either to it, or to the preceding substantive. Thus, in the expression كتاب الرجل العظيم, the word العظيم may be taken as a qualification either to كتاب or to الرجل. The modern Arabs, in their vulgar conversation, seeing the defect of this construction, remove the ambiguity by inserting the word بتاع or متاع "property." Thus, الكتاب العظيم بتاع الرجل "the excellent book, the property of the man;" الكتاب بتاع الرجل العظيم "the book, the property of the excellent man."

Note.—The ambiguity above spoken of arises from

the omission of the final vowels in the pronunciation, as is usually done. Otherwise the expressions كِتَابُ ٱلرَّجُلِ ٱلْعَظِيمُ and كِتَابُ ٱلرَّجُلِ ٱلْعَظِيمِ are sufficiently explicit.

CHAPTER III.

OF THE ACCUSATIVE CASE.

THE following instances will exemplify the uses of the *accusative case* :—

1. المَفْعُول المُطْلَق, the absolute accusative, as ضَرَبْتُ ضَرْبًا "I beat *beating*;" where ضَرْبًا is the accusative of the verbal noun, and is equivalent to an adverb, giving force to the expression. This adverbial accusative is to be understood of the agent or subject, not of the object affected by the action.

2. المَفْعُول بِهِ, the object of the action, as ضَرَبْتُ زَيدًا "I beat *Zaid*."

3. المَفْعُول فِيهِ, the time or place in which anything is done.

Ex. سِرْتُ يَومًا "I travelled *one day*."

4. المَفْعُول لَهُ, the object for which the action is performed.

Ex. ضَرَبْتُ زَيدًا تَأْدِيبًا لَهُ "I have beaten Zaid *to give instruction* to him." (Here the object is

expressed by the verbal noun—corresponding to our infinitive—of the derivative verb تَأَدَّبَ which means "he instructed.")

5. اَلْمَفْعُول مَعَهُ, the person or thing in whose company the action was performed.

Ex. اِسْتَوَى الْمَآءُ وَالْخَشَبَةَ "The water was equal *with the wood.*" (The verb اِسْتَوَي "it made itself equal to," is the eighth derivative of the root سَوَي, "it was worth or equivalent.")

In such cases وَ *and* has the signification of مَعَ *with.* The *accusative case* is also used to express the following:—

6. اَلْمُنادَى, the vocative, as يَا زَيْدُ بْنَ عَمْرٍو "O, Zaid, *son* of Amr." [This only refers to a word in the vocative which governs a succeeding word in the construction, as in the instance given بن "son of" governs عمرو in the oblique case; or to a vocative in which an absent person is addressed.]

7. اَلْمُسْتَثْنَى, the accusative of exception.

Ex. قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا "The people rose *except Zaid.*"

8. الحال, the state or condition.

Ex. جَآءَ زَيْدٌ رَاكِبًا "Zaid came *riding.*"

9. اَلتَّمْيِيز, the accusative of specification.

Ex. طابَ زَيدٌ نَفْسًا "Zaid's *soul* was cheerful" (*lit.* Zaid was cheerful as to the soul).

[Nos. 8 and 9, like No. 1, may be considered as adverbs formed from the accusatives of nouns.]

10. الكِنايَة, the accusative of metonymy.*

Ex. كَم لِى عَبْدًا "*How many servants* had I?"
عِنْدِى كَذَا دِرْهَمًا "I have *such and such dirhems.*"

11. العَدَد, number.

Ex. رَأَيتُ اَحَدَ عَشَرَ رَجُلًا "I saw *eleven men.*"

12. التَّحْذِير, cautioning.

Ex. اِيَّاكَ الاَسَدَ "Take care of *the lion.*"

There are several verbs signifying "to be," "to continue," &c., with an additional inherent sense relating to time or place, which require the adverbial accusative after them, as the following:—

1. كان as كانَ زَيدٌ قائمًا Zaid was standing.
2. امسى "he passed the evening," as اَمْسَى زَيدٌ باكيًا Zaid was crying (in the evening).
3. اصبح "he passed the morning," as اَصْبَحَ زَيدٌ ضاحِكًا Zaid was laughing (in the morning).

---

* Metonymy, as referring to the substitution of *li*, "to me," for some word meaning directly "I have."

4. اَضْحَى "he attained to noon-time," as اَضْحَى زَيْدٌ جائعًا Zaid was hungry (at noon).

5. ظَلَّ "he continued to be, through the whole day," as, ظَلَّ زَيْدٌ تَعِبًا Zaid was fatigued (all day).

6. باتَ "he passed the night," as باتَ زَيْدٌ نادِمًا Zaid repented (all night long).

7. لَيْسَ as لَيسَ زَيْدٌ جاهِلًا Zaid is not ignorant.

8. صارَ as صَارَ زَيْدٌ عالِمًا Zaid was knowing.

9. ما زالَ "he failed not," as ما زالَ زَيْدٌ ساهِرًا Zaid was watching.

10. ما انفَكَّ "he relaxed not," as ما اِنْفَكَّ زَيْدٌ خاطِبًا Zaid continued preaching.

11. ما فَتِىَ "he ceased not," as ما فَتِيَ زَيدٌ قارِئًا Zaid continued reading.

12. ما بَرِحَ "he desisted not," as ما بَرِحَ زَيدٌ ماشِيًا Zaid continued walking.

13. ما دَامَ "so long as," as تَعلَّمْ ما دامَ العِلْمُ مُمْكِنًا Learn as long as learning is possible.

In Nos. 2—6 of the preceding examples the verbs are of a peculiar kind, based upon nouns, as with us the verbs "to winter," "to sidle," "to forward," "to church." The original sense is almost ignored, and they are

treated as meaning simply "was" in a continuous state. In Nos 9—12 the ما is simply the particle "not;" in 13 it is the adverb "how," taking the sense "how long" in connexion with the verb دام "it lasted."

There are several particles which have a similar effect. but which make the subject only take the accusative form, while the predicate remains in the nominative; as the following:—

إِنَّ as انَّ زَيدًا قائمٌ	Truly Zaid (is) standing.
كَأَنَّ ... كَأنَّ زَيدًا اَسَدٌ	Zaid (is) as a lion (*lit.*, "As if Zaid a lion").
لكنَّ ... قامَ لنَّاسُ لٰكِنَّ زَيدًا جالسٌ	The people stood up, but Zaid (is) sitting.
لَيْتَ ... لَيتَ زَيدًا حاضِرٌ	O, that Zaid (were) present!
لعل ... لَعَلَّ زَيدًا قادِمٌ	Perhaps Zaid (is) approaching.

CHAPTER IV.

OF THE VERB.

WHEN the subject precedes the verb, the latter agrees with it in gender and number, except when the nominative is a broken plural of either gender, or a regular feminine plural; in which case the verb is put in the feminine singular.

When the order is reversed, and the verb put first, there are various exceptions, of which it will be sufficient to note the following cases.

1. If the subject be a regular plural, or a broken plural denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or two words are interposed between it and the subject; as قَالَ ٱلْمُؤْمِنُونَ *the believers said;* جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ *there came one day (some) men from Mecca;* أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَاءُ *shall we believe as fools have believed?*

2. If the subject be a broken plural, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ *then your hearts became hard henceforward* (قست fem. sing., قلوب masc. plural).

3. If the subject be a feminine noun in the plural number, whether a regular or a broken plural, the preceding verb may be put either in the masc. or fem. sing. Ex. فَأَصَابَهُمْ سَيِّآتُ مَا عَمِلُوا *and the evil consequences of what they did came upon them;* قَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ *(some) women in the city said;* فَبَكَى بَنَاتِي شَجْوَهُنَّ *and my daughters lamented their misery.*

In the modern language, the arrangement is more like European custom. Whether the noun or the verb stand

first, they agree in number, singular with singular, and plural with plural. A collective noun may be accompanied by either a singular or a plural verb.

EXERCISES.

رَأْسُ ٱلْحِكْمَةِ مَخَافَةُ ٱللّٰهِ

"*The beginning of wisdom (is) the fear of God.*"

رَأْسُ *the beginning*, subst. masc. without *tanwîn* or article, because it is followed by a genitive or oblique case (p. 84).

ٱلْحِكْمَةِ *of wisdom*, subst. fem. with article, and therefore without *tanwîn* (p. 11). The vowel at the end is the mark of the genitive. The mark over ا is the *wasla* (p. 11), denoting that it has no vowel, the vowel of the preceding letter being carried on to the ل; thus *ra'asu 'l*. This is always the case with the article.

مَخَافَةُ *the fear*, subst. fem. See remarks on رَأْسُ.

ٱللّٰهِ *of God*. The last letter has, grammatically, a *kasra*, being the oblique, or genitive, of Alláh.

مَنْ لَمْ يُحْسِنْ لِنَفْسِهِ لَمْ يُحْسِنْ لِغَيْرِهِ

"*He who does not act well to himself, does not act well to another.*"

مَنْ *he who*, rel. pron. (p. 25).

لَمْ *not*, neg. adv. apocopating the following verb (p. 62).

يُحْسِنْ *acts well, does good*, 3rd person sing. masc. future Conditional of the 3rd derivative from حَسُنَ (p. 43). The particle لَمْ never admits of the pret. after it, but always requires the future.

لِنَفْسِهِ *to himself.* The prep. لِ governing نَفْس *self* (p. 29), in the oblique case (p. 17); ه the pron. suffix 3rd pers. sing. masc., with *kasra* in place of d*amma* (p. 27).

لِغَيْرِهِ *to another,* غَيْر a noun denoting *another than;* لِغَيْرِهِ *to another than him(self).*

[FROM LUQMAN'S FABLES.]

إِنْسَانٌ وَٱلْمَوْتُ

إِنْسَانٌ مَرَّةً حَمَلَ جُرْزَةَ حَطَبٍ وَثَقُلَتْ عَلَيهِ فَلَمَّا أَعْيَا وَضَجِرَ مِنْ حَمْلِهَا رَمَى بِهَا عَنْ كَتِفِهِ وَدَعَا عَلَى رُوحِهِ بِٱلْمَوتِ فَشَخَصَ لَهُ قَائِلًا هُوذَا أَنَا لِمَا ذَا دَعَوْتَنِي فَقَالَ لَهُ ٱلْإِنْسَانُ دَعَوتُكَ لِتَرْفَعَ هٰذِهِ جُرْزَةَ ٱلْحَطَبِ عَلَى كَتِفِي .

إِنْسَان *a man*, subst. masc.

وَٱلْمَوتُ *and death*, و conj., أَلْ def. art., مَوتٌ subst. masc. The article prefixed to it displaces the *tanwîn* (p. 13).

مَرَّةً *once on a time*, adverbial subst. fem. accus. (p. 85).

حَمَلَ *carried*, 3rd pers. masc. sing. pret.

جُرْزَةَ *a faggot*, subst. fem. accusative, without *tanwîn*, because preceding a genitive.

حَطَبٍ *of wood*, subst. masc. obl. case.

فَثَقُلَتْ *and so it was heavy.* ف denotes more than و; *and so—i. e.* in consequence of his carrying it. ثَقُلَتْ 3rd pers. fem. pret. sing.

عَلَيه *upon him*, the prep. عَلَى with pron. suffix 3rd pers. sing. m. oblique case.

فَلَمَّا *and so when.*

أَعْيَا *he was oppressed*, 3rd pers. sing. pret. m. 3rd derivative of عَيَّ.

وَضَجِرَ *and was weary.*

مِنْ *from.*

حَمْلِهَا *carrying it*, حَمْلٌ, a verbal noun from the verb حَمَلَ; the last radical has *kasra*, to denote the oblique after the prep. مِنْ; هَا pron. suffix fem. sing., agreeing with جُرْزَة.

رَمَى بِهَا *he cast it*, 3rd pers. sing. masc. preterite, construed with the prep. ب. [It might also be used with an accus. absolutely, without the preposition.]

عَنْ *from.*

كَتِفِهِ *his shoulder,* subst. fem. (p. 15) sing. oblique case, governed by prep. عَنْ; with pron. suffix in the oblique case.

وَدَعَا *and called,* conj. وَ with verb in 3rd pers. sing. pret. masc.

عَلَى *upon.*

رُوحِهِ *himself,* رُوح *spirit,* or *self* (having the same meaning as نَفْس), هِ pron. suffix; they are in the oblique or gen., being governed by the prep. عَلَى.

بِالْمَوْتِ *death,* بِ prep. governing مَوت in the obl.—The verb دَعَا might also be used without the prep.; thus دَعَا الْمَوْتَ ("called death").

فَشَخَصَ *so he presented himself, he appeared,* فَ *and so*—in consequence of the call—with verb in the pret. sing. masc., 3rd pers.

لَهُ *to him* (p. 27).

قَائِلًا *saying,* part. act. of قَالَ *he said* (p. 51). The final ا is not sounded (p. 10), *i. e.* the word is *qâ'ilan,* not *qâ'ilân.* The word is in the accus., denoting the state or condition (حَال, p. 86).

هُوذَا *behold.*

أَنَا *I.*

لِمَا ذَا *why?* (*lit.*, "for what this?" meaning "what is this for which?")

دَعَوتَنِي *have you called me?* 2nd pers. sing. pret. m. of the verb دَعَا, with pron. suffix of 1st pers. (p. 29). According to what is remarked above about رمى and دعا, it might have been دَعَوتَ بِي.

فَقَالَ *so he said,* conj. فـ with verb, 3rd pers. pret. sing. m.

دَعَوتُكَ *I called you,* 1st pers. pret. sing. of دَعَا with pron. suffix, 2nd pers. sing. masc.

لِتَرْفَعَ *that you might lift,* لِ *that*—a particle making the verb subjunctive (p. 59), that is *tarfaʿa* instead of *tarfaʿu,* 2nd pers. masc. fut. of the verb رَفَعَ, *he raised.*

هٰذِهِ *this,* demons. pron. fem. sing. (p. 24).

جُرْزَةَ *faggot,* accus. fem., before a gen. and therefore without tanwîn.

اَلْحَطَبِ *of wood.*

عَلَى *upon,* prep. governing the oblique case.

كَتِفِي *my shoulder.*

ANECDOTE OF THE KHALÎFA MU‘TASIM.

وَمِنْ غَرِيبِ مَا إِتَّفَقَ لِلْمُعْتَصِمِ أَنَّهُ كَانَ

was that-he to the-Mu‘tasim happened what strange of And

قَاعِدًا فِي مَجْلِسِ أُنْسِهِ وَٱلْكَاسِ فِي يَدِهِ فَبَلَغَهُ

and-it-reached-him his-hand in the cup and (of-)his-friends assembly in sitting

أَنَّ ٱمْرَأَةً شَرِيفَةً فِي ٱلْأَسْرِ عِنْدَ عِلْجٍ مِنْ عُلُوجِ

the-barbarians of a-barbarian with the-bondage in noble a-woman that

ٱلرُّومِ (1) فِي عَمُّورِيَّة وَأَنَّهُ لَطَمَهَا عَلَى وَجْهِهَا يَوْمًا

a-day her-face upon struck-her that-he and Amoria in (of-)the-Rome

فَصَاحَتْ وَا مُعْتَصِمَاهْ (2) فَقَالَ لَهَا ٱلْعِلْجُ مَا يَجِيءُ

he-will-come not the-barbarian to-her and-said Mu‘tasim O and-she-cried

إِلَيْكِ إِلَّا عَلَى أَبْلَق فَخَتَمَ ٱلْمُعْتَصِمُ ٱلْكَاسَ

the-cup Mu‘tasim and-so-sealed a-piebald-horse upon but to-you

وَنَاوَلَهَا لِلسَّاقِي وَقَالَ لَا أَشْرَبُهَا إِلَّا بَعْدَ فَكِّ

delivery after but I-will-drink-it not said and to-the-cup-bearer gave-it and

ٱلشَّرِيفَهِ مِنَ ٱلْأَسْرِ وَقَتْلِ ٱلْعِلْجِ فَلَمَّا أَصْبَحَ

he-was-in-the morning and-when the-barbarian killing and the-bondage from of-the-noble

---

(1) All the European nations, with the inhabitants of Asia Minor, are often called Romans by the Arabian writers.

(2) The اهْ appended to the name of Mu‘tasim is an interjection suffixed to a noun preceded by وَا (Oh !)

نَادَي بِٱلرَّحِيْلِ إِلَي عمورية وَأَمَرَ عَسْكَرَهُ أَن لا يَخْرُجْ

shall-go-out not that his-army ordered and Amoria to for-the-march- calling

أَحَدٌ مِنْهُم اِلَّا عَلَى اَبْلَق فَخَرَجُوا فى سَبْعِيْن اَلف

1000 70 in (on) and-so-they-went out a-piebald-horse upon but of-them one

اَبْلَق فَلَمَّا فَتَحَ ٱللّٰهُ تَعَالَي عَلَيْهِ بِفَتْحِ عمورية

Amoria to-conquest-(of) on-him he-was-exalted* God made-open and-when ——

دَخَلَهَا وَهُوَ يَقُولُ لَبَّيْكِ لَبَّيْكِ وَطَلَبَ ٱلعِلْجَ

——— sought and ——— here-I-am says he and he-entered-it

آسِرَ ٱلشَّرِيْفَةِ فَضَرَبَ عُنْقَهُ وَفَكَّ قُيُودَ ٱلشريفة

(of-)the noble (lady) bonds loosed and his-neck and-struck (of-)the-noble imprisoner

وَقَالَ لِلسَّاقِي هاتِ لِي ٱلآن كَاسِي فَأَتَاهُ بِهَا

with-it so-he-came-to-him my-cup now to-me bring to-the-cupbearer said and

فَفَكَّ خَتْمَهَا وَشَرِبَ وَقَالَ ٱلآن طَابَ ٱلشَّرابُ *

the-drink was-good now said and drank and its-seal and-he-broke

---

* The word تعالى *ta‘âla*, "he was exalted," is frequently added to the name of God in a kind of adjective sense.

ANECDOTE OF MU'TASIM.

And this was one of the strange adventures which happened to Mu'tasim; that he was sitting in an assembly of his friends, with a cup in his hand; and it was reported to him that a noble lady was in bondage with a barbarian of the barbarians of Rome, in Ammoria, and that he had struck her on the face one day, and she cried, "Help, O Mu'tasim!" And the barbarian said to her, "He will not come to you unless on a piebald horse." And Mu'tasim sealed up the cup, and gave it to the cup-bearer, and said, "I will not drink of it till after the delivery of the lady from bondage, and the slaying of the barbarian." And when it was morning, he gave orders for marching against Ammoria, and commanded his troops that not one man of them should go forth except on a piebald horse: and they set out upon seventy thousand piebald horses. And when the Most High God opened to him the conquest of Ammoria, he entered it, and he said, "Here I am, here I am;" and he sought the barbarian, the imprisoner of the lady, and struck off his head; and he loosed the bonds of the lady, and said to the cup-bearer, "Bring me now my cup;" and it was brought to him, and he broke the seal, and drank, and said, "Now delicious is the draught."

THE ALF LAILA.

الليلة الثانية والستون بعد المائة من حكايات الف
1000 the stories of from 100 the after 60 the and 2nd the night the

ليلة وليلة
and a night night

وَلَمَّا كانَت اللَّيْلَة القابِلة قالَت دينازاد لِأُخْتِها
her sister to Dinazad said following the night the was when and

شهرزاد يا أُخْتاه اِن كُنْتِ غَيْرَ نائمة فَاَتِمّى لَنا
us for finish then asleep not you were if sister O Shahrazad

الحَدِيْث قالَت لَها حُبًّا وَكَرامَة بَلَغَنى اَيُّها المَلِك
the king O me reached It honour and love to her she said story the

السَّعِيْد اَنَّ المُزَيِّنَ قال وَ اَمَّا اَخِى الخامِس فَاِنَّهُ
he indeed the 5th my brother as to and said barber the that the happy

كان مَقْطُوعَ الآذانِ وَكَان رَجُلاً فَقِيْرًا يَسْأَلُ النّاس
the men begs of poor a man was and ears the cut off was

لَيْلاً و يَقْتاتُ بِما ياخُذُهُ نَهارًا وكان والِدُنا
our father was and by day he takes it what by subsists and by night

شَيخًا كَبِيرا طاعِنًا فِى السِّنّ فاعْتَلّ وَمات و خَلَّف
left and died and so fell ill age in going far great old

لَنا سَبْعمائة دِرْهَم فاقْتَسَمْناها بَيْنَنا فَاَخَذَ كُلّ واحِد
one every and took between us so we divided it dirhem 700 to us

مائة دِرهَم فَاَمّا اَخِى الخامِس فَاِنَّهُ اَخَذَ الدَّراهِم
the dirhems took he indeed 5th the my brother and as to dirhem 100

و اَحْتار وَ لَم يَدْرِ ما يَفْعَل بِها وبَيْنَما هُوَ يَتَفَكَّر
thinks he whilst and with it he does what knows not and and was amazed

فِى تِلْكَ الدَّراهِم اِذ وَقَع فى خاطِرهِ اَن يَشْتَرى بِها زُجاجًا
glass it with he will buy that his mind in fell when the money that in

مِن كُلّ نَوع ويَبيعَهُ وينتفِع بِهِ فٱشْتَرَى ٱلزُّجاجَ وَجَعَلَهُ

put it and glass the he purchased so by it gain and sell it and sort every of

فى طَبَق كَبِير وقَعَد فى مَوضِع يَبِيع مِنْه وَاِلَى جانِبِهِ

his side to and of it he sells a place in sat and large basket in

حائِط فَأَسْنَد ظَهْرَهُ عَلَيْه وقَعَدَ يَفْتَكِر فَقال فى نَفْسِه

himself in said and thinks he sat and upon it his back leant and a wall

اِعْلَمى يانَفْس اَنَّ رأس مَالِى هٰذا ٱلزُّجاج اَبِيعُهُ بِأَرْبَعمِائة

for 400 I sell it glass this my money head (of) that O soul know

دِرْهَم ثُمَّ اِنّى لا اَزالُ اَشْتَرِى و اَبِيْع اِلَى اَن يَتَحَصَّل عِنْدى

with me it reach that till sell and I buy cease not that I then dirhem

اَرْبَعة آلاف دِرْهَم فَاَشْتَرِى بِها بَضائع وَاَحْمِلُها اِلَى مَوضِع

place to and carry it goods with it and I buy —— 1000 4

كَذا و اَبِيْعها بِثَمانيَة آلاف دِرْهَم ثُمَّ لا اَزالُ حَتَّى اَشْتَرِى

I buy until desist not then —— 1000 for 8 and sell it such

بِضاعة أُخْرَى فيها مِن جَمِيْع الجَواهِر واَصْناف العِطر

perfume (of) kinds and jewels all of in it other merchandise

فَاَبِيْعُها واَرْبَح بِها رِبْحًا جَزِيلًا فَعِنْد ذَلك اَشْتَرِى دارًا

house I will buy that with and much gain by it and gain and sell it

حَسَنَة ومَمالِيك وخَدَمًا وخَيْلًا وآكُل و اَشْرَب

and drink and eat horses and servants and attendants and fine

واَقْصِف وَلا اُخَلّى مُغَنّيًا وَلا مُغَنّيَة فى المَدِينة اِلاَّ

but the city in female singer —— male singer leave not and and make merry

واَحْضَرتُهم عِنْدى واَجْعَل راس مَالِى اِن شا الله تَعالى

was exalted God will if my money head and make to me I brought them

مِائَة الف دِرهَم هَذا كُلُّهُ كان يَحْسُبُه فى بـالِـهِ و طَبَق

basket and his mind in he reckons it he all of it was this —— 1000 100

الزُّجاج بَين يَدَيه بِالمِائه دِرهَم ثُمَّ اِنَّهُ حَسَبَ وقال

and said reckoned he indeed then —— at 100 his hands between glass

و اِذا صار مالى مِائَة اَلف دِرهَم فَعِند ذَلِك اَبْعَث

I send that then at —— 1000 100 my money has become when and

الدَّلَّالات فى الخُطَب و اَخْطُب بَنات المُلوك و الوُزَرآ

vizirs and kings daughters (of) demand marriage in and weddings in female-brokers

و لاسِيَّما وَزِيرنا فَقَد بَلَغَنى عَن بِنتِهِ اَنَّها كامِلَة

perfect that she his daughter of it reached me as our vizir especially

الاَوصاف بَديعَة الحُسْن مَليحَة الاَطْراف وَاُمْهِرُها اَلف

1000 I offer her and of parts charming beauty wonderful qualities

دينار فَاِن رَضُوا كان و الاَّ اَخَذْتُها عَلَى رَغْم اَنف

nose (of) putting in the dust upon I took her and if it was not they consent and if dinars

اَبِيها فاِذا حَصَلَت فى دارى اَشْتَرِى عَشَرَة خُدّام صِغار

young servants 10 I will buy my house in she has arrived and when her father

ثُمَّ اَشْتَرى كُسْوَةَ المُلُوك وسَرجًا مِن ذَهَب مُرَصَّعاً بِالجَوهَر

with jewel set gold of saddle and of kings robes —— then

المُثمِن ثُمَّ اُرَكِّبُ المَمالِيك خَلْفِى وقُدّامي وعَن

on and before me and behind me attendants I make ride then valuable

يَمِينى و شِمالى فاِذا رآنى الوزير قام لى و اَقْعَدَنى

and caused me to sit for me he stood the vizir he saw me and when my left and my right

مَكَانَهُ وَقَعَدَ هُوَ دُونِى لِأَنِّى صِهْرُهُ وَآخُذُ مَعِى

with me I take and his son-in-law because I below me he sat and his place

خَادِمَيْنِ وَأُحَمِّلُهُمَا كِيسَيْنِ فِيهِمَا أَلْفَا دِينَارٍ لِلْمَهْرِ

for dowry —— 1000 in them two purses load them and two servants

وَأُهْدِى أَلْفَ دِينَارٍ آخَرَ حَتَّى يَعْلَمُوا كِبْرَ نَفْسِى

my soul greatness they know so that other —— 1000 I give and

وَصِغَرَ الدُّنْيَا فِى عَيْنِى ثُمَّ أَنْصَرِفُ إِلَى دَارِى

my house to I retire then my eye in of the world smallness and

فَإِذَا جَآ أَحَدٌ مِنْ نَاحِيَةِ ٱمْرَأَتِى وَهَبْتُ لَهُ وَخَلَعْتُ

clothed and to him I gave my wife side from one came when and

عَلَيْهِ وَإِنْ جَآ بِهَدِيَّةٍ رَدَدْتُهَا عَلَيْهِ ثُمَّ إِنِّى

I indeed then him upon I gave it back with a present came if and upon him

آمُرُهُمْ بِإِصْلَاحِ شَانِى فَإِذَا فَعَلُوا ذٰلِكَ أَمَرْتُهُمْ

I commanded that they did and when my state with command them
them arranging

بِزِفَافِهَا وَإِصْلَاحِ دَارِى فَإِذَا جَا وَقْتُ الخَلْوَةِ

of the retire- time came when and my to arrange and to go in
ment house procession
with her

بِٱمْرَاتِى لَبِسْتُ أَفْخَرَ ثِيَابِى وَقَعَدْتُ عَلَى مَرْتَبَةِ دِيبَاجٍ

(of) silk cushion upon sat and my the best I put on with my
clothes (of) wife

مُتَّكِئًا لَا أَلْتَفِتُ يَمِينًا وَلَا شِمَالًا لِوُفُورِ حِلْمِى وَرَزَانَتِى

and my my pru- for excess left nor right turn not reclining
gravity dence

وَتَكُونُ ٱمْرَاتِى قَائِمَةً كَٱلْبَدْرِ فِى حُلِيِّهَا وَحُلَلِهَا وَانَا لَا

not and I and her orna- in the moon like standing my wife will and
her robes ments be

اَنْظُر اِلَيْها كِبْرًا وَصَلَفًا حَتَّى يَقُول جَمِيع مَن حَضَر

was present who all says so that and pride for pride to her look

يـاسَيِّدَنا ومَولانا اِمْراتك وَجاريَتك تَعَطَّف عَلَيْها فَاِنَّها

for she upon her be pitiful thy maid— thy wife our lord— our master oh!

قائمة بَين يَدَيك اَنْعِم عَلَيْها بِنَظْرَة فَقَد اَضَرَّ بِها

to her it gave pain for by a look upon her shew her favour thy two hands between standing

القِيام ثُمَّ يَقْبِلُونَ الارض قُدّامى مِرارًا فَعِنْد ذَلِك اَرْفَع

I raise that and at (several) times before me the ground they kiss then standing

راسى وَاَنْظُر اِلَيْها نَظْرَة واحِدة ثُمَّ اُطْرِق براسى الى الارض

the earth to my head I turn then one a look upon her look— my head

فَيَمْضُون بها الى حُجْرَتها فَاَقُوم اَنا واُغَيِّر قُماشى ثُمّ

then my clothes change and I so I rise her room to with her they go and

اَلْبِس اَحْسَن مِنها فاذا جآتِ المَرَّة الثّانية بِالْخِلعة الثّانِيَة لا اَنْظُر

I look not ——— with the second robe time she came and when than it better put on

اِلَيها حَتّى يَقِفُوا بَين يَدَىَّ وَيسألُونى عِدَّة مِرار فَاَنْظُر

so I look times several and ask me my two hands between they stand till to her

اِلَيْها بِطَرَفِ عَيْنى ثُمّ اُطْرِق اِلَى الاَرْض و لا ازال

desist not — the earth to bend my eyes then my eye (of) with corner on her

كَذَلِك حَتّى تَتِمّ جَلْوَتها ثُمّ اِنّى آمُر بَعْض الخُدّام اَن

that servants some I command then her decoration is finished till like this

يُقَدِّمُوا كِيسًا فِيه خَمْسمِائة دِينار فَاَدْفَعهُ اِلَى المَواشِط ثَمّ

then tire women to and I gave it ——— 500 in it purse they bring

آمُرهم اَن يُخَلّونى بِها فَاِذا دَخَلوا بها اَنْظُر اِلَيْها و اَنام

sleep and on her I look with her they entered and with when her they leave me alone that I command them

اِلَى جانِبِها وَلا اُكَلِّمُها حَتَّى يُقالَ عَنّى اِنَّ نَفْسى

my soul that of me it may be said so that speak to her and not her side at

كَبيرة فَتَجى اُمُّها فَتُقَبِّل يَدى وتَقُول ياسَيِّدى

O my master and say my hand and kiss her mother will come and great

اُنْظُر اِلَى جارِيَتِك فانها تَشْتَهى قُرْبَك وَاَجْبُر خاطِرَها

her mind and recover thy approaching wishes for she thy maid to look

فَلا اَرُدّ عَلَيْها جَواباً فَاِذا رَاَتْ ذَلِك مِنّى تَقُوم فَتَبُوس

and she will kiss she will stand from me that she saw so when answer — I give back and not

رِجْلِى مِرارًا وتَقُول ياسَيِّدي اِبْنَتى صَبِيَّة وَما رَاَت رَجُلاً

man saw not — young girl my daughter O my master say — several times my foot

فاِذا رَاَت مِنك ذَلِكَ الاِنْقِباض يَنْكَسِر قَلْبُها فَمِلْ

so bend her heart will break frown that thee from she saw and if

اِلَيْها وكَلِّمها وطَيِّب قَلْبَها وخاطِرها ثُمَّ تُعْطِيها اُمُّها قَدَحًا

cup her mother will give her then and her mind her heart and soothe and speak to her to her

فِيهِ شَراب وتَقُول لَها اِحْلِفى عَلَى سَيِّدك وَاَسْقِيهِ فاِذا جاَتنى

to me she came when and give him to drink thy lord upon conjure to her and will say wine it in

اَتْرُكُها قائِمة بَيْنَ يَدَىَّ وَانا مُتَّكِى لا اَنظُر اِلَيْها

to her look not reclining and I my 2 hands between standing I leave her

مِن كِبرِ نَفْسى حَتَّى تَقُول انّى عَزيز ونَفْسى عَزِيزة واُخَلِّيها

I leave her powerful and my mind powerful that I she says until of my soul pride from

قائِمة بَيْنَ يَدَيَّ لِتَذُوق طَعْمَ الهوان وتَعْلَم

know of subjection taste that she may taste my 2 hands between standing

اَنّي سُلْطان فَتَقُول لي ياسَيِّدي بِحَقّ اَللّهِ عَلَيْك لا تَرُدّ

give back not upon thee of God by truth O my lord to me and she says sultan that I (am)

اَلقَدَح من يَدِي واَنا جَارِيتك فَلا اُكَلِّمها فَتُلِحّ عَلَيَّ وتَقُول

and says upon me so she urges I speak to her still not thy slave and I my hand from cup

لا بُدَّ مِن شُرْبِهِ وتُقَرِّبُه اِلَى فَمِي فَاَنْفض يَدِي في

in my hand so I shake my mouth to and brings it near drinking it from escape no

وَجْهِها وَاَرْفُسها بِرِجْلي واَعْمَل هَكَذا ثُمَّ رَفَس بِرِجْلِهِ فجات

and it came with his foot kicked then thus and do with my foot spurn her her face

عَلَى طَبَقِ اَلزُّجاج وكان في مَكان مُرْتَفِع عَنِ اَلاَرْض

earth from high a place in and it was (of) glass basket upon

فَنَزَل اِلَي الاَرْض وتَكَسَّر كُلّما فيهِ *

in it all what was broken ground to so went down

THE HUNDRED AND SIXTY-SECOND NIGHT OF THE TALES OF A THOUSAND AND ONE NIGHTS.

When the following night arrived, Dinazad said to her sister Shahrzad, "O, sister! if you are not asleep, finish the story for us." She replied to her: "With great pleasure. It has been related to me, O king of exalted dignity, that the barber spoke thus: 'As to my fifth

brother, he was crop-eared, and was a poor man, who begged in the evening, and subsisted by day on what he took. Our father was an old man, greatly advanced in years, when he fell sick and died, leaving to us 700 dirhems, which we divided, each of us taking 100 dirhems. As to my fifth brother, when he received the dirhems he was amazed, and did not know what he should do with them. But whilst he was meditating upon the money, it came into his mind to buy with it glass of every kind, and to retail and gain by it. He purchased, therefore, glass, and put it into a large basket, and seated himself in a place in which he might sell it. And by his side was a wall; and he leant his back against it, and sat meditating and saying to himself, Know, O soul, that the capital amount of this glass I sell for 400 dirhems. Then, however, I will not stop: I will buy and sell till there mount up with me 4000 dirhems; and I will buy goods therewith and carry them to such and such a place, and will sell it for 8000 dirhems. Then I will not give over till I buy goods as before; and I will purchase with it all sorts of jewels and perfumes, and I will sell them, and acquire great gain. Then, after that, I will purchase a fine house, and I will buy slaves, and attendants, and horses; and I will eat, and I will drink, and I will make merry; and I shall neither want for the male singers nor the female singers

of the city, but make them to come to me; and I will increase, God willing, my capital sum to 100,000 dirhems. All this he reckoned in his imagination, with the basket of glass before him of 100 dirhems. Then he still computed in his mind, and said, When it shall become a capital of 100,000 dirhems, then upon that I will send out female brokers in marriage, and I will demand in marriage daughters of kings and vizirs; particularly of our vizir, as it is reported to me concerning her that she is perfect in accomplishments, wonderful in beauty, and graceful in shape; and I will offer to her a portion of 1000 dinars. If they consent, let it be; but if not, I will carry her away, in defiance of her father's anger, by force; then, when she has entered my house, I will purchase for her ten young slaves: afterwards, I will buy princely robes, and a saddle of gold, adorned with jewels of value. Then I will cause servants to ride behind me and before me, and on my right hand and on my left; and when the vizir sees me he will stand before me, and will cause me to sit in his seat, and place himself below me, because I am his son-in-law. And I will take with me two slaves, and I will load them with two purses, in which will be 1000 dinars, for her portion; and I will present 1000 dinars afterwards, that they may know my generosity and my greatness of soul, and the littleness of the world in

my eyes. Then I will return to my house; and if one shall come on the part of my wife, I will present him and clothe him with a rich dress; and if he comes with a gift, I will give it him back. Then I will give them directions to set in order the things appertaining to my dignity. And when these things are performed, I will give them orders for the marriage night, and for the arrangement of my house. Then when the hour comes for retirement with my bride, I will dress in my most magnificent robes; and I will sit in dignity, reclining upon a silk cushion, not turning to the right or to the left, with grave prudence and majestic wisdom; and there will be my spouse standing like the full moon in her robes and ornaments, and I will not look upon her, out of pride and haughtiness, so that all those who are present will say, O, our lord and our master, bend in pity towards your spouse and your servant, for she is standing before you: favour her with a look: standing is indeed painful to her; and they will kiss the ground before me several times. Then I will raise my head and look upon her with a single glance, and then turn my eyes to the ground. They will then retire with her to her chamber, and I will also rise up, and I will change my clothes. Then I will dress more handsomely; and when she comes a second time in second robes I will not look on her till they stand before me, and entreat

me several times as before. Then I will look upon her with the corner of my eye; after which I will bend my eyes upon the ground, and I will not desist thus till her decoration is completed. Then I will order some of the servants to bring a purse with 500 dinars, and I will give it to the tire-women: then I will order them to leave me alone with her. When they have brought her in, then I will look at her, and I will sleep by her side, and not speak to her. So that mention will be made of me, as to the haughtiness of my mind, and her mother will come and will kiss my hand, and say, O, my lord, look upon your servant, as she wishes to approach you, and recover her spirits: but I will not give her any answer. And when she perceives that from me, she will arise and kiss my feet several times, and will say, O, my lord, my daughter is a virgin, and never saw man: when, therefore, she perceives from you those frowns, it will break her heart. Bend to her, then, and speak to her, and soothe her heart and her mind. Then her mother will give her a cup of wine, and will say to her, Take this cup to your lord, and present it to him. When she approaches me, I will let her stand before me, whilst I, reclining, will not look at her, from the pride of my heart; so that she will say that I am proud, and my soul is proud; whilst I will not relax, but leave her standing before me, that she may taste subjection, and

know that I am sultan, and say to me, O, my lord, by the truth of God do not refuse the cup from my hand, I am your servant; and I will not speak to her. Then she will beg me earnestly, and she will say, You must drink it; and she will advance it to my mouth, and I shall shake my hand in her face, and spurn her with my foot, and do thus.' Then he kicked out with his foot, and struck the basket of glass, which, being on a place elevated above the ground, fell upon the pavement, and all that was in it was broken."

DIALOGUES.

FIRST DIALOGUE.

ARABIC	PRONUNCIATION	ENGLISH EQUIVALENTS.
صباح الخير ياسيدى	*sabâh al-khair yâ sîdy (sayyidi)*	Good morning, Sir.
ايش حالك	*aish hâlak*	How are you?
طيب بخير الله يسلمك	*tayyib bi-khair Allâh yusallimak*	Well—may God save you.
كيف اصبحت	*kaif asbaht*	How were you in the morning?
الحمد لله داعى لكم	*al-hamdu lillâh dâꜥi lakum*	Praise be to God, praying for you.
هل عندك اخبار	*hal ꜥindak akhbâr*	Have you any news?
لا شى مهم	*lâ shay muhimm*	Nothing of importance.
هل سمعت شى	*hal samiꜥt shay*	Have you heard any thing?
كيف (ايش) حال اخوك	*kaif (aish) hâl akhûk*	How is your brother?
مريض جدًّا	*marîd jiddan*	Very ill.
شفاه الله	*shafâh Allâh*	May God cure him!

ARABIC	PRONUNCIATION	ENGLISH EQUIVALENTS.
اين (فاين) كنت الايام دى	*ain (fa-ain) kunt al-ayyâm dî*	Where were you these days?
كنت مشغول	*kunt mashgûl*	I was busy.
هل شفت فلان	*hal shuft fulân*	Did you see So-and-so?
نعم شفته	*naιam shuftuh*	Yes, I saw him.
ايش يعمل هناك	*aish yaιmal hunâk*	What is he doing there?
يتعلم	*yatιallam*	He is studying.
متى يجى هنا	*mata yajî hunâ*	When will he come here?
غدا	*gada*	To-morrow.
سلم عليه من عندى	*sallim ιalaih min ιindi*	Salute him on my part.
وقل له انى مشتاق اليه	*waqul luh innî mushtâq ilaih*	And tell him that I am desiring to see him.
ما انسى‌ش	*mâ ansash*	I will not forget.
مع السلامة	*maι assalâma*	(Go) in peace.

[NOTE.—It is as well to remind the learners here that the final *h* (ه) must always be sounded, as well as the final ḥ (ح), although not so strongly as the latter. In the colloquial language as represented here, the final *h* stands for a grammatical *hu* or *hi*, and does not lose its phonetic value although the vowel is suppressed. The final ة is different; it is sounded as *t* before a vowel, but is otherwise silent.]

SECOND DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
يا ولد طالع الفجر	*yâ walad talaɩ al-fajr*	Boy, is it morning?
الشمس طلعت من زمان	*ashshams talaɩat min zamân*	The sun has been up for some time.
لما افتح الطاقة تشوف	*lammâ aftah attâqa tashûf*	When I open the window you will see.
صحيح * حق	*sahîh*, or *haqq*	True.
الحق معك	*al-haqq maɩak*	You are right.
جيب لى ثيابي حالاً * (بالعجل)	*jîb lî thiâbî hâlan (bi l-ɩajal)*	Bring me my clothes quickly.
اين هى * هيا فاين	*ain hî*, or *hîa fain*	Where are they?
هناك علي الصندوق عند راسك	*hunâk ɩala 's-sandûq ɩind râsak*	There, on the box near your head.
رح الان وجيب لى ماً (مويه) حتي اغسل وجهى ويدى	*ruh alân wajîb lî mâ (mûyya) hatta agsil wajhi wa-yadaya*	Now go and bring me some water, that I may wash my face & hands.
تريده سخن	*toriduh sukhn*	Do you want it warm?
لا ما انا بردان	*lâ mâ anâ bardân*	No, I am not cold

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
اين الفوطة	*ain al-fûta*	Where is the towel?
ما فيه فُوَط نظاف	*mâ fîh fuwat nizâf*	There are no clean ones.
اعطيتهم للغسالة	*aʿtaituhum li l-gassâla*	I gave them to the laundress.
نظّفت تاسومتي (مركوبي)	*nazzaft tâsûmatî (markûbî)*	Have you cleaned my shoes?
لسّا ما نظّفتها	*lissâ mâ nazzaft-hâ* *	As yet I have not cleaned them.
ولكن قبلما تلبس (تكون لبست) انظفها	*wa-lâkin qablamâ talbas (takûn la-bist) unazzifhâ*	But before you are dressed I will clean them.
نظّفهم حالاً	*nazzifhum* † *hâlan*	Now clean them quickly.
امرك	*amrak*	I obey your order.
جيب كرسى	*jib kursî*	Bring a chair.
تفضل اقعد	*tafáddal uqʿud*	Pray be seated.
ايش حالك ياسيدى	*aish hâlak yâ sîdî*	Well, Sir, how are you?
الحمد لله	*al hamdu li llâhi*	Thanks (*lit.* Praise be to God).

---

* Agreeing with تاسومة.
† Agreeing with مركوب.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
تريد حاجة	*turîd* h*âja*	Do you want any thing?
لا * كثر خيرك	*lâ, kathîr* kh*airak*	No, thank you.
مرادى من جنابك شى	*murâdî min janâbak shay*	I have a request to make to you.
ايش هو	*aish huwa*	What is it?
ان كان ما عندك شغل تعال معى الى البازار	*in kân mâ ιindak shugl taιâl maιî ila l-bâzâr*	If you have nothing to do, come with me to the bazaar.
نشترى بعض اشيآ	*nashtarî baι*d *ashyâ*	We will buy some things.
ايش مرادك تشترى	*aish murâdak tashtarî*	What do you wish to buy?
حاجات مختلفة	h*âjât mu*kh*talifa*	Various necessary things.
من اى نوع	*min ay nauι*	What kind?
للاكل والشرب	*li l-akl wa sh-shurb*	To eat and to drink.
احبّ ما علىّ	*a*h*abb mâ ιalayya*	With the greatest pleasure.
نروح اذًا (امّال)	*naru*h *ithan (ummâl)*	Let us go then.
ايش من فلوس عندك	*aish min fulûs ιindak*	What kind of money have you?

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
ريالات	*riyâlât*	Dollars.
يصحّ	*yas*ihh	It will do.
خلّيني اشوف	kh*allînî âshûf*	Let me see.
هذا زغل	*hâthâ zagal*	This is a bad one.
ايش نعمل	*aish naعmal*	What shall we do?
ما اعرف	*mâ aعrif*	I do not know.
خذ وانظر الباقي	khuth *wa-nzur al-bâqî*	Take and look at the rest.
دول طيّبين	*dûl tayyibîn*	These are good.
خلّنا نروح صار وخرى (تاخّرنا)	kh*allinâ narû*h *sâr wakhrî* (*taa*-khkh*arnâ*)	Let us go, it is getting late (we have delayed to the last).
ما بقى لنا وقت	*mâ baqî lanâ waqt*	There is no longer time.
لسّا فيه (مازال) وقت	*lissâ fih* (*mâ zâl*) *waqt*	There is yet time.
قبلما يقفل (يغلق) البازار نصل	*qablamâ yuqfal* (*yuglaq*) *al-bâzar nasil*	Before the bazaar closes we shall reach it.
نمشي بالعجل	*namshî bi-l-عajal*	Let us walk quickly.
الساعة ثلاثة	*as-sâعa thalâtha*	Is it three o'clock

THIRD DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
دا الوقت الاذان	*dâ 'l-waqt al-a*th*ân*	They are now calling to prayers.
خلّنا نشوف فى دى الدكّان	kh*allinâ nashûf fî dî 'd-dukkân*	Let us see in this shop.
مرحبا بكم ياخواجات ايش تنظروا	*mar*h*aba bikum ya-*kh*awâjât aish tanzurû* [the vulgar form for تنظرون *tanzurûna*].	You are welcome, gentlemen. At what do you look?
عايزين سجادات صغيرة	*ιâizîn sajjâdât sagîra*	We want some small carpets.
شوف ما فيه احسن من دول	*shûf mâ fîh a*h*san min dûl*	See, there are none better than these.
طيب لكن قد ايش السعر	*tayyib lâkin qadd aish as-siιr*	Good, but what is its price?
رخيص جدّا	*ra*kh*îs jiddan*	It is very cheap.
ايش * هو غالى	*aish, huwa gâlî*	What! it is dear?
بقد ايش تعطيه	*bi-qadd aish taιtîh*	For how much will you give it?
قد ايش تعطى انت	*qadd aish taιtî anta*	What do you offer?
خمسة وثلاثين قرش	kh*amsa wa thalâthîn* q*irsh*	Thirty-five piastres.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
يا خواجات ما يمكن بانـقص من خمسين ان اعجبكم	*yâ* khaw*âjât mâ yumkin bianqa*s *min* kh*amsîn in aجabkum*	Gentlemen, not less than fifty, if you please.
تريد تاخذ اربعين	*turîd ta*kh*uth ar-baجîn*	Will you take forty?
والّا خاطرك	*wa illâ* khâ*tirak*	If not, adieu.
السعر دى يخسّرني	*as-siجr di yu*kh*as-sirni*	I shall lose by this price.
تربح (تـكسب) من غيره	*tarba*h (*taksib*), *min gairuh*	You will gain by something else.
اليوم ما بعت شي	*al-yaum mâ biجt shay*	To-day I have sold nothing.
نعدّ الفلوس	*naجudd al-fulus*	Let us count the money.
علي التمام والكمال	*جala 't-tamâm wa 'l-kamâl*	Quite right.
انده ولد حتى ياخذها الى البيت	*indah walad* h*atta yâ*kh*uth-hâ ila 'l-bait*	Call a boy, that he may take it to the house.
خاطرك	kh*âtirak*	Good bye.
في امان الله	*fi amâni 'llâh*	With the peace of God.

FOURTH DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
جيب فطور	*jîb futûr*	Bring breakfast.
جيب غدا	*jîb gadâ*	Bring dinner.
جيب خبز (عيش)	*jîb* kh*ubz* (*ʿaish* Egypt.)	Bring bread.
جيب لبن (حليب)	*jîb laban* (h*alîb*)	Bring milk.
اعطِ سكر	*aʿti sukkar*	Give sugar.
كل عشاك	*kul ʿashâk*	Eat your supper.
اشرب حليب	*ishrab* h*alîb*	Drink milk.
نوّر السراج	*nawwir as-sirâj*	Light the lamp.
نوّر الشمعة	*nawwir ash-shamʿa*	Light the candle.
اطفي الشمعة	*atfi 'sh-shamʿa*	Put out the candle.
لا تنس	*lâ tansa*	Do not forget.
تعالَ هنا	*taʿâla hun*	Come here.
قرّب	*qarrib*	Come near.
من اين جآى	*min ain jâyi*	Where do you come from? (Whence coming?)
الى اين رايح	*ila ain râi*h	Whither (are you) going?
حضّر الشاى	h*addir ash-shay*	Make ready the tea.
مل الى اليمين	*mil ila 'l-yamîn*	Turn to the right.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS
مل الى الشمال	*mil ila 'sh-shimâl*	Turn to the left.
رح الى البيت حالا	*ruh ila 'l-bait* ha-*lan*	Go home quickly.
انده للحمّالين	*indah al*-hammâlîn	Call the porters.
نحّ المائدة	*na*hhi *'l-mâ'ida*	Take away the table.
احترص * احترس	*i*h*taris*	Be careful.
حضّر الكرّوسة	haddi*r al-karrusa*	Get ready the carriage.
انت فاضى	*anta fâdî*	Are you at leisure?
من كرمك سامحنى	*min karamak sâ-mi*h*ni*	Be pleased to forgive me.
عملت الفرشة	*ʿamilt al-farsha*	Have you made the bed?
دربز الباب	*darbiz al-bâb*	Fasten the door.
هذى مصيبة	*hâ*thi *musîba*	This is a misfortune.
هم جهلا	*hum juhalâ*	They are ignorant.
جيب كتابى	*jîb kitâbî*	Bring my book.
رح الى السوق	*ru*h *ila 's-sûq*	Go to the market.
جيب شوية لحم	*jîb shuwayya la*hm	Bring a little meat.

FIFTH DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
من انت	*man ant*	Who are you?
لايش جيت	*li-aish jît*	Why are you come?
تريد تقول لى شي	*turîd taqûl lî shay*	You want to speak about something to me.
لاتكن ثقيل	*lâ takun thaqîl*	Don't be troublesome.
انا اخرج	*ana akhruj*	I will go out.
جيب تيابى	*jîb thiyâbî*	Bring my clothes.
هم كلهم هناك	*hum kulluhum hunâk*	They are all there.
من هو	*man huwa*	Who is he?
هل احد هناك	*hal ahad hunâk*	Is any one there?
قل دى كمان	*qul dî kamân*	Say that again.
نحن نروح غدا	*nahn narû*h *gada*	We shall go to-morrow.
نحّ هذا	*na*hh*i hâ*th*â*	Move this away.
هذى فاكهة فاخرة	*hathî fâkiha fâ*kh*ira*	This is very fine fruit.
هذا خبر عجيب	*hâ*th*â* kh*abar ʿajîb*	This is wonderful news.
نحن جوعانين وعطشانين	*na*h*n jauʿânîn wa ʿatshanîn*	We are hungry and thirsty.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هو رجل محترس (حريص)	*huwa rajul muhta-ris* (harîs)	He is a careful man.
هم كذابين كبار	*hum káththâbîn kibâr*	They are great liars.
قلبه محزون	*qalbhu mahzûn*	His heart is grieved.
مصلحتك الان تمّت	*maslahatak al-ân tammat*	Is your business now completed?
هل الدليل عليه قوى	*hal ad-dalîl ɩalaih qawi*	Is the proof of it strong?
هي عديمة الفطنة	*hia ɩadîmat alfit-nah.*	She is very imprudent (*lit.* "devoid of prudence").
الجوّ صافى (صاحي)	*al-jaww sâfî* (*sâhî*)	The sky is quite clear.
دول اولاد يحبوا الاذية	*dul aulâd yuhibbû 'l-athiyyah*	These are mischievous children (*lit.* "these children love mischief").
كلهم بقوا مختفين	*kulluhum baqû mukhtafîn*	They all remained hidden.
قلبه قلقان	*qalbuh qalqân*	His heart is restless.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هو احمق	*huwa ahmaq*	He is a fool.
هذا الورق مبلول	*hâthâ 'l-waraq mablûl*	This paper is moist.
من عامل ضجة	*man ιâmil dajja*	Who is making a noise?
ايش عمال تقول	*aish ιammâl taqûl*	What are you saying?
ايش اسم الرجل دي	*aish ism ar-rajul dî*	What is the name of this man?
هل على دكها الشجرة ثمر كثير	*hal ιala dikha 'sh-shajara thamar kathîr*	Is there much fruit on that tree?

SIXTH DIALOGUE.

تكلم بسهوله	*takallam bi-suhûla*	Speak easy.
لا تعد تروح الى هناك	*lâ taιud tarûh ila hunâk*	Go not there again.
من هو ساكن هناك	*man huwa sâkin hunâk*	Who lives there?
جيب شوية نبيذ وما	*jîb shuwayya nabîth wa mâ*	Bring some wine and water.
برد الماء طيب	*barrid al-mâ tayyib*	Cool the water well.
الغدا على المائدة	*al-gadâ ιala 'l-mâ'ida*	The dinner is on the table.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
ايش اسمك	*aish ismak*	What is your name? ✓
هو حاذق جدّا	*huwa* hathi*q jiddan*	He is very clever.
صحينى بدرى قوى	sahh*înî badrî qawî*	Wake me very early.
اليوم صحو	*al-yaum* sahw	It is fair to-day.
اصبر شوية	*isbir shuwayya*	Have patience a little.
ابعثهم الى بيتى	*ib‘athhum ila baitî*	Send them to my house.
رش شوية مآ	*rushsh shuwayya mâ*	Sprinkle a little water.
اقلب دكها الورقه	*iqlib dikha 'l-waraqa*	Turn back that leaf.
اربط ايديهم وارجلهم	*urbut aidihum wa-arjulhum*	Tie their hands and feet.
هنا فقير علي الباب	*huna faqîr ‘ala 'l-bâb*	Here is a fakir at the door.
هو فهيم جدّا	*huwa fahîm jiddan*	He is very intelligent.
دى عيش (خبز) طيب قوى	*dî ‘aish* (or kh*ubz*) t*ayyib qawî*	This is very good bread.
ارجع في السكّة دى	*irja‘ fi 's-sikkah di*	Come back this way.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
خذ دكها المكتوب	khuth *dikha 'l-maktûb*	Take this letter.
اخرج من البيت	*u*khr*uj min al-bait*	Come out of the house.
اغسل يديك ووجهك	*igsil yadaik wa-wajhak*	Wash your hands and face.
عنده اصحاب كثير	*ʿinduh a*s'h*âb ka-thîr*	He has many friends.
ايش فائدة تكون في دكها	*aish fâʿida takûn fi dikhâ*	What benefit will there be in that?
كابدوا حزن كثير	*kâbadû* huzn *ka-thîr*	They have suffered much sorrow.
له لحية طويلة	*lahu (luh) lihya* t*awîla*	He has got a long beard.
ايش من طير هذا	*aish min* tair *hâ-*th*â*	What bird is this?
هو سكّير	*huwa sikkîr*	He is a great drunkard.
حقل من هذا	h*aql man hâ*tha	Whose field is this?
كم كان ناس هناك	*kam kân nâs hû-nâk*	How many people were present?

SEVENTH DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
ما فيه زيت فى السراج	*mâ fih zait fi 's-sirâj*	There is no oil in the lamp.
اعطنى من فضلك قلم	*âitinî min fadlak qalam*	Pray give me a pen.
اين دكانه	*ain dukkânuh*	Where is his shop?
الملك جلس علي السرير	*al-malik jalas ia-la 's-sarîr*	The king sat upon the throne.
صوته حسن	*sautuh hasan*	His voice is good.
اى نوع حيوان هو هذا	*ayy naui haiwân huwa hâthâ*	What sort of animal is this?
ايش نصيحتك (ما رايك)	*aish nasihatak (mâ ra'yak)*	What is your advice?
قد ايش عمرك	*qadd aish iumrak*	What is your age?
كيف صحتك	*kaif sahhatak*	How is your health?
جيب حبر وقلم وورق	*jîb hibr wa qalam wa waraq*	Bring ink, pen, and paper.
حصان من هذا	*hisân man hâthâ*	Whose horse is that?
من هو دكها الافرنجى	*man huwa dikha 'l-ifranji*	Who is that European?
هذه الارض بور	*hâthih al-ard bûr*	This soil is barren.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
ايش شغل عمال تعمل	*aish shugl ʿammâl taʿmil*	What business are you doing?
عملوا اعذار كثيرة	*ʿamalû aʿthâr kathîra*	They made much apology.
عندى وجع راس	*ʿindî wajaʿ râs*	I have a headache.
صار وخرى خلينا نتوجّه	*sar wakhri khallînâ nitwajjah (natawajjah)*	It is late, let us depart.
يشتكى من وجع الكبد	*yashtaki min wajaʿ al-kabid (kibd)*	He has a liver complaint.
عنده وجع الضرس	*ʿinduh wajaʿ ad-dirs*	He has a toothache.
فى البازار اشيا كثيرة للّعب	*fi 'l-bâzâr ashyâ kathîra li 'l-laʿb*	There are many playthings in the bazaar.
هذه الترجمة حسنة جدا	*hâthih at-tarjama hasana jiddan*	This translation is very good.
ساعتك تمشى طيب	*saʿatak tamshi tayyib*	Your watch goes well.
دى شمع	*dî shamʿ*	This is a wax candle.
كم كرا القارب	*kam kirâ al-qârib*	How much is the fare of the boat?

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
كم الساعة	*kam as-saʿa*	What o'clock is it?
ارفع الستاير	*irfaʿ as-satâ‘ir*	Lift up the blinds.
نحّ الصحون	*na*h*hi a*s-*suhûn*	Take away the dishes.
حطّ ساعتى على المائدة	hutt *sâʿati ʿala 'l-mâ‘ida*	Place my watch on the table.
هذه الفاكهة حامضه جدا	*ha*th*ih al-fâkiha* h*âmida jiddan*	This fruit is very sour.
لايش انت غضبان	*laish (li-aish) anta* g*adbân*	Why are you angry?
دى شغل صعب قوى	*dî shugl* s*aʿb qawi*	This is a very difficult business.
هم مكّارين قوى	*hum makkârîn qawi*	They are very deceitful.
القماش دى خشن قوى	*al-qumâsh dî* kh*ashin qawi*	This cloth is very coarse.
هل انت تصلح للشغل	*hal anta tasl*u*h li 'sh-shugl*	Are you fit for the business?
اليوم ابرد من امس	*al-yaum abrad min ams*	It is colder to-day than yesterday.
هى خرسا وطرشا	*hiya* kh*arsâ wa-tarshâ*	She is dumb and deaf.
دى الحكاية كلها كذب	*di 'l-*h*ikâya kul-luhâ ka*th*ib*	This story is all a lie.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هذا زبيب طيب	hâtha *zabîb* ta*yyib*	These are fine raisins.
عنده بيت كبير	*ιinduh bait kabîr*	He has a large house.
دى الاوضة شرحة قوى	*dî 'l-auda shirha qawi*	This room is very well lighted.
دى الاوضه عالية قوى	*di 'l-auda ιaliyya qawi*	This room is very lofty.
طبعه قاسى	ta*bιuh qâsi*	His disposition is cruel.
هم كسلانين ومتهاملين	*hum kaslânîn wa-mutahâmilîn*	They are lazy and negligent.
دى القلم رخو بـزيادة	*dî 'l-qalam ra*kha*u bi-ziyâda*	This pen is too soft.
هذا الورق خشن جدا	*hâ*tha *'l- waraq* kh*ashin jiddan*	This paper is very coarse.
انت تتكلم بالتانّى قوى	*anta tatakallam bi 't-taanni qawi*	You speak very slowly.
تـقدر تتكلم بالانكليزى	*taqdir tatakallam bi 'l-Inklîzî*	Can you speak English?
انزل والاّ تـقـع	*inzil wa-illâ taqaι*	Descend, otherwise you will fall.
لابد انك تروح معى	*lâ budd annak ta-rû*h *maιî*	You must go with me.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
نحّ الحاجة دى	*nahhi 'l-hâja dî*	Take away this thing.
نعرفه كله	*naιrifuh kulluh*	We know it all.
يعرفوا كثير	*yaιrifû kathîr*	They know a great deal.
كلفنى تعب كثير	*kallafnî taιab kathîr*	He gave me much trouble.
لايش تضحك بلا سبب	*laish tadhak bilâ sabab*	Why do you laugh without cause?
هذا ما هو بيتى	*hâtha mâ huwa baitî*	This is not my house.
خلينى اشم هذه الزهرة	*khallînî ashumm hâthih az-zahra*	Allow me to smell that flower.
ادهن الكرسى بالزيت	*idhan al-kursi bi 'z-zait*	Apply oil to the chair.
افتح الباب	*iftah al-bâb*	Open the door.
بعض من العساكر انجرحوا	*baιd min al-ιasâkir injarahû*	Some of the soldiers have been wounded.
اضرب دكها الولد الكسلان	*idrib dikha 'l-walad al kaslân*	Beat that lazy boy.
بعد ان قال هذا سافر (انطلق)	*baιd an qâl hâthâ sâfar (intalaq)*	Having said this, he departed.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
كم بلغت قائمة حسابك	*kam balagat qâ'ima hisâbak*	What is the amount of your bill?
ايش هو الفرق بين دول الاثنين	*aish huwa al-farq bain dûl al-ithnain*	What is the difference between these two?
كما هو المعلم كذلك يكون المتعلم	*kamâ huwa al-muɩallim, kathâlik yakûn al-mutaɩallim*	As the master, so will be the scholar.

EIGHTH DIALOGUE.

كم من فصل في هذا الكتاب	*kam min fasl fi hâthâ 'l-kitâb*	How many chapters are there in this book?
هل على هذه البضاعة اسقاط في الحساب	*hal ɩala hâthih al-bidâɩa isqât fi 'l-hisâb*	Is there any discount on these goods?
هذا الصبي محبّب الينا جدا	*hâthâ 's-sabî muhabbab ilainâ jiddan,*	This boy is much loved by us.
هل فى هذا الغدير سمك	*hal fi hâthâ 'l-gadîr samak*	Are there any fish in this tank?

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
اصطدت سمكة بعصا	*istadt samaka bi-ɩasâ*	I caught a fish with a rod.
هذه البقرة ما لها قرون	*hâthih al-baqara mâ lahâ qurûn*	This cow has no horns.
من اى نوع هذا الجوخ	*min ayy nauɩ hâthâ 'l-jûkh*	Of what kind is this cloth?
هل فى نيتك ان تسافر الى اوربا	*hal fi niyyatak an tusâfir ila aurubbâ,*	Do you intend going to Europe?
علّق هذه الثريا (النجفة) فى القاعة	*ɩalliq hâthih ath-thuryâ (an-najafa) fi 'l-qâɩa*	Hang up this lamp in the hall.
هل تسافر فى البرّ او فى البحر	*hal tusâfir fi 'l-barr au fi'l-bahr*	Do you go by land or by water?
صندوقك ما له قفل	*sandûqak mâ lahu qufl*	There is no lock to your box.
على طرف النهر وحل كثير	*ɩala taraf annahr wahl kathîr*	There is much mud on the river side.
كم كان من المسافرين فى ذلك المركب	*kam kân min al-musâfirîn fi thâlik al-markab*	How many passengers were in that vessel?
تعطر البيت كله	*taɩattar al-bait kulluh*	The whole house was scented.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هل انت صاحب هذه الدار	*hal anta* sâh*ib hâ*th*ih ad-dâr*	Are you the owner of this house ?
كما تفعل كذلك تلاقي	*kamâ tafʿal ka-*th*âlik tulâqî*	Such as you will do, so will you find.
التسليم خير رفيق	*at-taslîm* kh*air rafîq*	Resignation is the best companion.
الدنيا دار غرور	*ad-dunyâ dâr gurûr*	The world is the house of deceit.
ثمرة التهوّر (العجلة) الندامة	*thamarat at-tahaw-wur (al-ʿajala) an-nadâma*	The fruit of rashness is repentance.
الصبر منقبة محمودة	*as-*s*abr manqaba ma*h*mûda*	Patience is an excellent quality.
السماع خير من الكلام	*as-samâʿ* kh*air min al-kalâm*	Hearing is better than speaking.
كما تتكلم كذلك تسمع	*kamâ tatakallam ka*th*âlik tasmaʿ*	Such as you speak, so will you hear.
القناعة مفتاح الراحة	*al-qanâʿa miftâ*h *ar-râ*ha	Contentment is the key of repose.
الجهل موت الاحياء	*al-jahl maut al-a*h*yâ*	Ignorance is death to the living.
الاقتصاد فى كل شى خير	*al-iqtisâd fi-kull shay* kh*air*	Moderation in every thing is best.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
الحكيم تكفيه اشارة	*al - hakîm takfih ishâra*	To the wise a hint is enough.
ساعد اخاك فى الشدة	*sâɛid akhâk fi 'sh-shidda*	Assist your brother in distress.
الدوآ كثيرا ما يكون دآ	*al-dawâ kathîran-mâ yakûn dâ'*	Very frequently medicine is sickness.
الانسان يعرف بسيرته	*al-insân yuɛraf bi-sîratuh*	Man becomes known from his conduct.
من المنع تزيد الرغبة	*min al-manɛ tazîd ar-ragba*	From prohibition desire increases.
البخت لا ياتى مع الحكمة	*al-bakht lâ yâti maɛ al-hikma*	Fortune does not come with wisdom.

NINTH DIALOGUE.

فى مدة هذا الشهر وقع مطر كثير	*fi muddat hâthâ 'sh-shahr waqaɛ matar kathîr*	During this month much rain fell.
ابعث خادما الى هناك	*ibɛath khâdim ila hunak*	Send a servant there.
اقعد تحت هذه الشجرة	*uqɛud taht hathih ash-shajara*	Sit under this tree.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
كم ثمن هذه اللالى	*kam thaman hâ*thih *al-laâli*	What is the price of these pearls?
ما اعظم (ما يكون) ثقل هذا الحجر	*mâ âιzam* (*mâ yakûn*) *thuql hâ*thâ *'l*-haj*ar*	What is the weight of this stone?
ايش اسم هذه القرية	*aish ism hâ*th*ih al-qarya*	What is the name of this village?
جيب حصان الركوب	*jîb* hisân *ar-rukûb*	Bring the riding horse.
انفض الستارة طيب حتى لا يبقى فيها ناموس (برغش)	*unfu*d *as-sitâra tayyib* hatta *lâ yabqa fiha nâmûs* (*bargash*)	Brush the curtain well, so that no mosquito may remain.
يجب ان نكون محسنين	*yajib an nakûn mu*h*sinîn*	We ought to be benevolent.
وقعنا فى صعوبات عظيمة	*waqaιnâ fi suιûbât ιazîma*	We have fallen into great difficulties.
كثير من المراكب تعطلت من النو	*kathîr min al-marâkib taιattalat min an-nau*	Many ships have been damaged by the storm.
هو يشرب فى كل يوم اللبن الطرى	*huwa yashrab fi kull yaum al-laban at-tarî*	He every day drinks new milk.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
القعود مع السكوت خير من النزاع	*al-qucûd mac as-sukût* kh*air min an-nizâc*	To sit still is better than quarrelling.
اطحن هذا القمح بالرحى	*it*'h*an hâ*th*â 'l-qam*h *bi 'r-ra*h*a*	Grind this wheat in the mill.
تعرف وكيله مَن هو	*tacrif wakîluh man huwa*	Do you know who is his agent ?
اشترلي شمعدانين	*ishtari-li shamca-dânain*	Buy two candle-sticks for me ?
هذا القطّ له اظافير كبيرة	*hâ*th*â l'-qi*tt *lahu azâfîr kabîra*	This cat has large claws.
خذ هذا الكرسى الى الاوضة الاخرى	kh*u*th *hâ*th*â 'l-kursi ila 'l-au-d*at *al-u*kh*ra*	Take away this chair into the other room.
انا اريك صورة جميلة	*ana urîk sûra jamîla*	I will show you a beautiful picture.
امضاؤك لا بد منه على هذا العقد	*imd'ak lâ budd minhu (minh) cala hâ*th*â 'l-caqd*	Your signature is necessary to this bond.
اليوم يكون ضيف فى دارهم	*al-yaum yakun* d*aif fi dârihum*	To-day there is a guest in their house.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
اسمح لنا بان نروح الى البيت	*ismah lanâ bi-ân narûh ila'l-bait*	Permit us to go home.
فى هذا الامر قساوة زائدة	*fi hâthâ 'l-amr qasâwa zâ'ida*	In this affair there is much cruelty.
قدامنا سفرة طويلة	*quddâmanâ safra tawîla*	We have before us a long journey.
الانسان له عقل اما البهيمة فلا	*al-insân lahu ʿaql ammâ 'l-bahîma falâ*	Man has reason, a brute none.
من فضلك اعطنى كتاب توصية	*min fadlak aʿtinî kitâb tausiyya*	Please give me a letter of introduction.
لايش تكتب بقلم ردى	*laish taktub bi-qalam radî*	Why do you write with a bad pen ?
اىّ هذين الاثنين احسن	*ayy hathain al-ithnain ahsan*	Of these two, which is the best ?
انا آخذ الشغل من يدك واعطيه اياه	*ana âkhuth ash-shugl min yadak wa-uʿtîh ayyah,*	I will take the business from you and give it to him.
ذهابك الى هناك غير لازم	*thihâbak ila hunâk gair lâzim*	Your going there is not necessary.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هو خبير بالعلم جدّا	*huwa* kh*abîr bi 'l-ˎilm jiddan*	He is well versed in science.
هو عالم جــدّا	*huwa ˎâlim jiddan*	He is very learned.
هـذا يـكون احسن الجميع	*hâth*â *yakûn a*h*san al-jamîˎ*	This will be best of all.
قل لى ما يقول	*qul lî mâ yaqûl*	Tell me what he is saying.
قل لـلسائس يحضر الحصان	*qul li 's-sâ'is yu-*haddi*r al-*hi*sân*	Tell the groom to get the horse ready.

TENTH DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
انا كذلك اريد ان اخرج	*ana kathâlik urîd an â*kh*ruj*	I also wish to go out.
لايش تصعد الى هذه الشجرة	*li-aish tasˎad ila hâ*th*ih ash-shajara*	Why do you climb this tree?
ايمتى تكون قادرا على السفر	*imta* (i.e. *ayy mata*) *takûn qâdir ˎala 's-safar*	When will you be able to depart?
هل السرج على الحصان او لا	*hal as-sarj ˎala 'l-*hi*sân au lâ*	Is the saddle on the horse or not?
نحن نرجع بعد دقائق	*nahn narjaˎ baˎd daqâ'iq*	We will return in a few minutes.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
ان كان الغدآ حاضرا جيبه	*in kân al-gadâ* h*adir jîbuh*	If dinner is ready, bring it.
هل تعرف هذا الرجل	*hal taιrif hâ*th*â 'r-rajul*	Do you know this man?
حصّل من العلم كثيرا	h*assal min al-ιilm kathîr*	He has acquired much science.
جمع ثروة جزيلة	*jamaι tharwa jazîla*	He has amassed much wealth.
تعال خلّنا نحن الاثنين نتحدث شويّة	*taιâla* kh*allinâ na*h*n al-ithnain nata*h*addath shuwayya*	Come, let us two have some talk.
هل حصان واحد يقدر على جرّ ثقل مثل هذا	*hal* h*isan wa*h*id yaqdir ιala jarr thuql mithl hâ*th*â.*	Will one horse be able to draw so great a weight?
تقدم انت نحن نجي	*taqaddam anta na*h*n najî*	You go on, we are coming.
هذه الحاجات جات من اوربا	*hâ*th*ih al-*h*ajât jâ'at min urubba*	These things have come from Europe.
اين نقضى هذه الليلة	*ain naqdî hâ*th*ih al-laila*	Where shall we pass the night?
ما عندنا الان وقت للّعب	*mâ ιindanâ al-ân waqt li 'l-liιb*	We have no time to play at present.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
احرق رجله بالماء السخن	*ahraq rijluh bi 'l-mâ as-sukhn*	He has scalded his foot.
هذه السكاكين كلها صدى	*hâthih as-sakâkîn kullaha sada*	All these knives are rusty.
هولآ الاولاد يصرخون طول النهار	*hâulâ al-aulâd yusarrikhûn tûl an-nahâr*	These children are screaming all day.
كنّا نفتّش علي هذا طول النهار	*kunnâ nufattish ͺala hâthâ tûl an-nahâr*	We were seeking for this all day.
هل ختمت مكتوبك	*hal khatamt maktûbak*	Have you sealed your letter?
بيتنا مظلل بالشجر	*baitanâ muzallal bi 'sh-shajar*	Our house is shaded with trees
عمالة تمطر خلينا نتآوى عندك	*ͺammâla* tamtur khallînâ natâwwa ͺindak*	It is raining, kindly give us shelter.
تقدّم الى هناك وقف	*taqaddam ila hunâk wa-qif*	Go forward there, and stand still.
اخرج هذه لحاجات من الصندوق	*akhrij hâthih al-hâjât min as-sandûk*	Bring out these things from the box.

* This word, in all its forms, is usually contracted to *ͺam*.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
تكلّم بالعالى حينئذ اسمعك	*takallam bi 'l-ιâli* h*îna'ithin asmaιak*	Speak loud, then I shall hear you.
ايش اسم دى بالعربي	*aish ism dî bi 'l-ιarabi*	What do you call that in Arabic?
وافقنى هذه المرة	*wâfaqani hâ*th*ih al-marra*	He agreed with me this time.
تدرّب نفسك فى الكتابة والقرآة	*tudarrib nafsak fi 'l-kitâba wa 'l-qirâa*	You exercise yourself in writing and reading.
عند سماعهم هذا الخبر حصل لهم رعب شديد	*ιinda samâιihum hâ*th*â 'l-*kh*abar* h*asal lahum ruιb shadîd*	On hearing this news they were much frightened.
كم يسع هذا الصندوق من النيلة (النيل)	*kam yasaι hâ*th*â 's-*s*andûq min an-nîl,*	How much indigo will this chest contain?
كلهم اغتاظوا من بعضهم بعض	*kulluhum igtâzu min baιdihum baιd*	They are all offended with one another.
نجونا من يد العدو	*najaunâ min yad al-ιadûww*	We have escaped from the hand of the enemy.
المدينة باسرها غرقت بالمآ	*al-madîna bi-asriha gariqat bi-'l-mâ*	The whole city has been flooded.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
بهذا يزداد فرحنا	*bi-hâtha yazdâd farahnâ*	With this our joy will be increased.
قـلّلنا مصروفنا لـلغاية	k*allalnâ masrûfanâ li'l-gaya*	We have much reduced our expenditure.
هذه الدراهم لازم انها ترجع اليه	*hâthih ad-darâhim lâzim annahâ tarjaɩ ilaih*	This money must be sent back to him.
سطّر ورقك ثم اكتب	*sattir waraqak thumma uktub*	Rule your paper, then write.
القوم كلهم ماتوا من الجوع	*al-qaum kulluhum mâtû min al-jûɩ*	All the people have died with hunger.
وقع بعضهم على بعض	*waqaɩ baɩduhum ɩala baɩd*	They have fallen one upon another.
يعيشون عيشا نكدًا	*yâɩîshûn ɩaish nakidan*	They live in great affliction.
بنى بـيتا على شاطـى النهر	*bana bait ɩala shâtî an-nahr*	He has built a house on the bank of the river.

ELEVENTH DIALOGUE.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
علىمَ نهرب ليس هاهنا خطر	*ɩala mâ nahrub lais hâhunâ (mâ fih hunâ)* khatar	Why should we run away? there is no danger here.
هجر اصدقاه	*hajar asdiqâh*	He has abandoned his friends.
ساروا الى بلاد الافرنج من ستة اشهر	*sâru ila bilâd al-ifranj min sittat ashhur*	They went to Europe six months ago.
عند سماعهم تقريرا من هذا القبيل صاروا يضحكون	*ɩind samâɩihum taqrîr min hâthâ 'l-qabîl sarû ya*dh*akû**	On hearing a statement of this sort they began to laugh.
تعب فى تعليمنا تعبا عظيما	*taɩib fi taɩlîminâ taɩab ɩazîm*	He taught us with great labour.
وجدنا برحمة الله راحة	*wajadnâ bi-ra*h*mat allâh râ*h*a*	By the grace of God we have found repose.
اليوم مغيوم فيحتمل انها تمطر كثيرا	*al-yaum magyûm fa-ya*h*tamil an-nahâ tamtur ka-thîr*	The day is cloudy and heavy, it may rain much.

* Vulgarly, the plural future endings in ون *ûna* are corrupted into وا *û*, like the form of the plural preterite.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
فى هذه الدار قاعة وثلاثة بيوت (اوض)	*fi hâthih ad-dar qa‘a wa-thalâthat buyût (uwad)*	In this house there are a hall and three rooms.
منذ كم بلغك هذا الخبر	*munth kam balagak hâthâ 'l-khabar,*	How long is it since you received this news?
بكم تبيع هذا لسيدى	*bikam tabî‘ hâtha li-sîdî*	For how much will you sell this to my master?
ابقَ هنا حتى نرجع	*ibqa huna hatta narja‘*	Remain here until we return.
وقع السكين من يدى فى النهر	*waqa‘ as-sikkîn min yadî fi 'n-nahr*	The knife fell from my hand into the river.
الانسان الذى لا يقدر يتكلم بلغة القوم الذين يسكن بينهم قد يموت من الجوع	*al-insân allathî (il-li) la yaqdir yatakallam bi-lugat al-qaum allathîn yaskun bainahum qad yamût min al-jû‘*	A man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
اشوِ شويه خبز (عيش) فضع (حـــط) عليه زبـــدة	*ishwi shuwayya* khu*bz* (*ιaish*) *fa*-daι *ιalaih zubda*	Toast some bread, and butter it.
هل المـــا يغلى	*hal al-má yaglî*	Does the water boil?
اعطِ لِلخواجه فنجان شاى آخر.	*ιati ’l*-kh*awâjah finjân shây â*-kh*ar*	Give the gentleman another cup of tea.
اعمله قوى بالكفاية واذا وضعت فيــه حليب كثير وسكر يجــى دائما طيب بحــيث يكون المـــا يغلي	*âιmiluh qawî bi ’l-kifâya wa* i*thâ wada*ι*t fih* h*alîb kathîr wasukkar yaji dâiman tayyib bi*-h*aith yakûn al - mâ yaglî*	Make it strong enough; and putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling.
اعطنى فنجان قهوه وشوية سكر كمان	*a*ι*tinî finjân qahwa wa - shuwayya sukkar kamân*	Give me a cup of coffee, and a little more sugar.
اسلق بيض ولــكن لا تخليه يــيبس	*isliq baid wa-lâkin lâ tu*kh*allîh yaibas*	Boil some eggs, but do not let them get hard.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هات خبز (عيش) وحلويات وكعك	*hât* kh*ubz* (*ιaish*) *wa - hulwiyât wa-kaιk*	Bring bread, sweetmeats, and cakes.
انت تعرف انى ما اقدر اشرب شاى من غير حليب	*anta* (*ant*) *taιrif annî mâ aqdir ashrab shây min gair* ha*lîb*	You know I cannot drink tea without cream.
الخبز ردى ملآن من الرمل	*al*-kh*ubz radî malân min ar-raml*	The bread is bad, and full of sand.
الماالذى انعمل به هذا الشاي ما كان يغلى	*al-mâ alla*th*î inιamal bih hâ*th*â 'sh-shây mâ kân yaglî,*	The water with which this tea is made has not been boiling.
ما له طعم اصلا	*mâ luh taιm aslan*	It has no taste at all.
قل للطباخ يحضر الغدا فى الساعة الثالثة	*qul li* 't-t*abbâ*kh *yu*haddi*r al-gadâ fi 's-sâιa ath-thâlitha*	Tell the cook to have the dinner ready at three o'clock.
ياسيدي الغدا حاضر	*yâ-sidî al-gadâ* ha*dir*	Sir, dinner is ready.
اين الشوربة وملعقة الشوربة	*ain ash-shûraba wa-milιaqat ash-shûraba*	Where is the soup, and the soup spoon?

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
جيب شويـة عيش (خبـز) وبطاطس وخضرة زى الهليون والملفوف والقرنبيط واللفت والجزر والخيار	*jîb shuwayyat ʿaish* (khubz) *wa-batâtis wa* - khudra *zayy al-halyûn wa 'l-malfûf wa 'l-qarnabît wa-'l-lift wa 'l-jazar wa 'l-*khiyar	Bring some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, and cucumbers.
جيب لحم بقر وضأن وعجل وسمك ودجاج	*jîb lahm baqar wa dân wa-ʿijl wa-samak wa-dajâj*	Bring some beef, mutton, veal, fish, and fowl.
غدا نتغدي في الريف ابعث كل شي في وقتـه	*gada natagadda fi 'r-rîf ibʿath kull shay fi waqtuh*	To-morrow we dine in the country: send every thing in time.
الان يمكنكم كلـكم ان تنلطقوا معكم اذن	*alân yumkinkum kullukum an tantaliqû, maʿkum ithn*	Now you may all depart, you have leave.
قل لى اسم هذا بلغتكم	*qul lí ism hâthâ bi-lugatikum*	Tell me the name of this in your own language.
لا تـقـل لاحـد الـذى قـلـته لك بخصوص ذلك الكتاب	*lâ taqul li - ahad allathi qultuh lak bi* - khu*sûs thâlik al kitâb*	Do not tell any one what I said to you about that book.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
قل له يجى هنا	*qul luh yaji hunâ*	Bid him come here.
قل له انه خبيث كبير	*qul luh innahu* kh*abîth kabîr*	Tell him he is a great scoundrel.
خذنى الى الخواجه فلان	kh*uth*ní *ila al*-kha-*wâjah fulân*	Take me to Mr. So-and-So.
انت تهت عن الطريق الى بيته	*anta tiht ɩan at-taríq ila baitûh*	You have lost the road to his house.
ما معى فلوس ولكن اذا تبعتنى تاخذ فلوسك فى بيتى	*mâ maɩî fulûs wa-lâkin* ith*â tabiɩ-tanî ta*kh*uth fu-lûsak fi baitî*	I have no cash about me, but if you will follow me you will receive your money at my house.
هل تتكلم بلساننا	*hal tatakallam bi-lisâninâ*	Do you speak our language?
نعم ياسيدى انا اتكلم بالعربى قليلا	*naɩam yâ-sîdî ana atakallam bil-ɩarabi qalîl*	Yes, Sir, I can speak a little Arabic.
قد ايش لك فى هذه البلاد	*qad aish lak fi hâ*th*ih al-bilâd*	How long have you been in this country?
سنتين * عامين	*sanatain, ɩâmain*	Two years.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
امكث عندى ايّاما قليلة	*umkuth ιindî ayyâm qalîla*	Abide with me a few days.
عنده اهلية عظيمة	*ιinduh ahliyya ιazîma*	He possesses great ability.
هو رجل قادر	*huwa rajul qâdir*	He is an able man.
لك مقدرة على فعل هذا	*lak maqdara ιala fiιl hâthâ*	Are you able to do this?
كنت غائبا عشرة ايام	*kunt ghâ'ib ιasharat ayyâm*	I have been absent ten days.
يجب ان نتجنّب فعل الشر	*yajib an natajannab fiιl ash-sharr*	We ought to abstain from committing evil.
الكلام هكذا فارغ (ضد المعقول)	*al-kalâm hâkathâ fârig (didd al-maιqûl)*	It is absurd to speak thus.
خذ قدر ما يعجبك عندى كثير	khuth *qadr mâ yuιjibak ιindî kathîr*	Take as much as you please, I have abundance.
هل رضيت بما عرضت عليك اولا	*hal radît bimâ ιaradtu ιalaik aû lâ*	Do you accede to what I have proposed, or not?

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
الكتاب الذى بعثت لي حاز القبول	*al-kitâb allath*í *baɩatht lí* h*âz al-qabûl*	The book you sent me was acceptable.
ان لم ترافقنى لا اروح	*in lam turâfiqni lâ arû*h	Unless you accompany me, I will not go.
ما قدرت ان ابلغ (اتمم) مرادي	*mâ qadart an ablug (utammim) murâdi*	I was not able to accomplish my wishes.
هل عندك معه حساب	*hal ɩindak maɩhu* h*isâb*	Have you an account with him?
اشتكى عليه انه سرق معلمه	*ushtuki ɩalaih annuh saraq muɩallimuh*	He is accused of robbing his master.
عوّد نفسك على القرآة والكتابة	*ɩawwid nafsak ɩala 'l-qirâa wa-'l-kitâba*	Accustom yourself to read and write
عنده معارف كثيرة	*ɩinduh maɩârif kathíra*	He has many acquaintances.
حصّل معارف جزيلة	h*assal maɩârif jazíla*	He has acquired great knowledge.
الفعل الطيب جدير بالثنا منّا	*al-fiɩl at-*t*ayyib jadír bi'th-thanâ minnâ* (i.e. *min nâ*)	A good action deserves our praise.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هو مجدّ جدًا فى ذلك الامر (الشغل)	*hu mujidd jiddan fi* thâlik *al-amr (ash-shugl)*	He is exceedingly active in that business.
زادت جمكيته	*zâdat jamkiyyatuh*	His salary has been increased.
هذا خط يعجب	*hâ*tha khatt *yuιjib*	This is admirable writing.
اتعجب منه لوفور علمه	*ataιajjab minh li-wufûr ιilmuh*	I admire him for his great learning.
لا اسلّم بما تقول	*lâ usallim bi-mâ taqûl*	I do not admit of what you say.
تقدر تسلفنى هذا المبلغ	*taqdir tuslifnî hâ-*thâ *'l-mablag*	Can you advance me this sum ?
العدوّ تقدم حتى الى ——	*al-ιaduww taqad-dam* hatta *ila* ——	The enemy has advanced as far as ——
صار لها زمان طويل في الضيق	*sâr lahâ zamân tawîl fi* 'd-d*íq*	She has long been in adversity.
تكلّف لان اظهر معروفا كثيرا	*takallaf li-an az-har maιrûf ka-thîr*	He affected a great show of gratitude.
هذه القصة موثرة (فعّالة * بالغة)	*hâthih al - qissa mu'aththira (faι-ιala, bâliga)*	This history is affecting.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
يظهر للناس مودة جزيلة	*yuzhir li 'n-nâs mawadda jazîla*	He shows great affection for the people.
انا اخاف من التوجه الى هناك	*ana akhâf min at-tawajjuh ila hunâk*	I am afraid to go there.
ما اريد ان اجبهه (اكسفه)	*mâ urîd an ajbahuh (aksifuh)*	I do not wish to confront (encounter) him.
سنّها ما هو اكثر من عشر سنين	*sinn'hâ mâ hu akthar min ɩashr sinîn*	Her age is not more than ten years.
تعرف شيخه من هو	*taɩrif shaikhuh man hu*	Do you know who is his tutor?
اوافقك على ما تقول	*uwâfiqak ɩala mâ taqûl*	I agree to what you say.
اىّ اتفاق كان بينك وبينه	*ayy ittifaq kân bainak wabainuh*	What agreement had you with him?
اى تغيير (تبديل) اعمل	*ayy tagyîr (tabdîl) âɩmal*	What alteration shall I make?
تلهَّ (تسلّ) فى هذا البستان قليلا	*talahha (tasalla) fi hâtha 'l bustân qalîl*	Amuse yourself awhile in the garden.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
هذه مدينة قديمة (عتيقة)	*hâthih madîna qadîma (ιatîqa)*	This is an ancient city.
هل يغضبك هذا	*hal yugdibak hâtha*	Does this make you angry?
تعرف اسم هذا الحيوان	*taιrif ism hâtha 'l-haiwân*	Do you know this animal's name?
تقدر تعطينى جواب هذه المسئلة	*taqdir tuιtînî jawâb hâthih al-masa'ala*	Can you give me an answer to this question?
انا فى قلق حتي اذهب الى هناك	*ana fi qalaq hatta athhab ila hunâk*	I am anxious to get there.
ما اعتذر عن سلوكه	*mâ iιtathar ιan sulûkuh*	He made no apology for his behaviour.
يظهرلى انه غريب	*yazhar li annuh garîb*	It appears to me very strange.
هل تستصوب ما اقول	*hal tastaswib mâ aqûl*	Do you approve of what I say?
يورد دلائل قويه	*yûrid dalâ'il qawiyya*	He uses very strong arguments.
هل سمعت بقدومه	*hal samiιt bi-qudûmuh*	Have you heard of his arrival?

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
الملك كان علي راس جيشه	*al-malik kân ιala râs jaishuh*	The king was at the head of his army.
ما لي خبرة بذلك الفنّ	*mâ lí* kh*ibrah bi-*th*âlik al-fann*	I am not acquainted with that art.
هم محتالون	*hum muh*t*alûn*	They are very artful.
يتعاطون اصنافا مختلفة	*yataιatûn asnâf muk*ht*alifa*	They deal in various articles.
خلنا الان نطلع الي الجبل	kh*allinâ al - ân natlaι ila 'l - jabal*	Let us now ascend the mountain.
اهل القرية اجتمعوا	*ahl al-qarya ij-tamaιû*	The people of the village assembled.
رايت (شفت) جماعة عظيمة من الناس	*ra'ait (shuft) ja-mâιa ιazíma min an-nâs*	I saw a great assembly of people.
قبلتُ بمعروضك	*qabilt bi-maιrû*d*ak*	I assent to your proposal.
زعم انه كذلك	*zaιam annuh ka-*th*âlik*	He asserted that it is so.
يجب ان نساعد بعضنا بعضا	*yajib an nusâιid baι*d*na baι*d*an*	We ought to assist each other.

ARABIC.	PRONUNCIATION.	ENGLISH EQUIVALENTS.
لماذا تعاشر الرفقة الاشرار	*li-mâthâ tuιâshir ar-rifqat al-ashrâr*	Why do you associate with evil company ?
احقق لك انه ليس فى هذا الامر خطر	*uhaqqiq lak an-nuh lais fi hâthâ 'l-amr* khatar	I assure you there is no danger in that matter.
خيالة العدوّ اقتحمونا	kh*iyalat al-ιaduww iqta*ham*ûnâ*	The enemy's cavalry attacked us.
خلّنا نواظب على فرضنا	kh*allinâ nuwâzib ιala far*d*ina*,	Let us attend to our duties.
هى منعكفة على العلم	*hiya munιakifa ιala 'l ιilm*	She pays attention to learning.

VOCABULARY.

A.

Abandoned (he), هجر *hajar*, ترك *tarak*

Ability, مقدرة *maqdara*, استطاعة *istitâ*ʿ*a*

Able, قادر *qadir*

Able (he was), قدر *qadar*

About, around, حول h*aul*

Above, فوق *fauq*

Absence, غياب g*iyâb*

Absent, غائب g*â'ib*

Absurd, محال *muhal*, غيرالحق *gair al*-h*aqq*

Abundance, كثرة *kathra*, وفور *wufûr*

Abundant, كثير *kathîr*, وافر *wâfir*

Acceptance, acceptability, قبول *qabûl*

Accident, واقعة *wâqi*ʿ*a*

Accompanied (he), رافق *râfaq*

According to, حسب h*asb*

Account (a reckoning), حساب h*isâb*

Accounted (he), حسب h*asab*

Account of (on), من اجل *min ajl*

Accused (he), complained, اشتكى *ishtaka*; passive, *ushtuki*

Accustomed (he), عود ʿ*aw*-*wad*; — (he was), تعود *ta*ʿ*awwad*

Acid حامض h*âmid*

Acquaintance (knowledge), معرفة *ma*ʿ*rifa*

Acquaintances معارف *ma*ʿ *ârif*

Acquainted with, عارف ب *ɩârif bi*, مطلّع على *mutalliɩ ɩala*
Acquired (he), حصل hassal
Action, فعل *fiɩl*
Active, عمول *ɩamûl*, مجدّ *mujidd*
Addition, زيادة *ziyâda*
Additional, زايد *zâ'id*
Admirable, معجب *muɩjib*
Admission, admittance, دخول *dukhûl*
—— he gave admittance, دخّل *dakhkhal*
Admitted (he), he granted سلم *sallam*
Adorned (he), زيّن *zayyan*
Advanced (he), went forward, تقدم *taqaddam*
Advantage, فائدة *fâ'ida*
Advantageous, مفيد *mufîd*, نافع *nâfiɩ*
Adversary, مخاصم *mukhasim*
Advice, counsel, نصيحة *nasîha*
Affair, مصلحة *maslaha*, امر *amr*
Affection, مودة *mawadda*
Affectionate, ودود *wadûd*
Afraid, خائف khâ'if
After, بعد *baɩd*
Again, ايضا *aidan*; ditto, كذلك *kathâlik*
Against, opposite, على *ɩala*
Against, (opposed to), ضدّ didd
Age, سنّ *sinn*, عمر *ɩumr*
Agent, وكيل *wakîl*
Agree — he agreed, وافق *wafaq*, اتفق *ittafaq*, قبل *qabil*
Agreeable, لطيف *latîf*, طيب *tayyib*
Agreement, شرط *shart* (pl. شروط *shurût*)
Aid, *s.* مساعدة *musâɩada*
Air, هوا *hawâ*
Alive, حيّ hayy
All, جميع *jamîɩ*
Allow (imperat.), خل kh*alli*
Almost, نحو *nahw*, تقريبا, *taqrîban*
Alms, صدقة sadaqa

Alms (he gave), صدق *saddaq*
Also, ايضا *aidan*
Alteration, تغيير *tagyîr*
Altogether, جميعا *jamîɩan*
Always, دايما *dâɩiman*, على الدوام *ɩala 'd-dawâm*
Ambassador, ايلچي *elchi* (*Turkish*)
Among, amidst, بين *bain*
Amount, total, جملة *jumla*
Amount, sum of money, مبلغ *mablag*
Amounted (it), بلغ *balag*
Amused himself (he), تلهّى *talahha*, تسلّى *tasalla*
Amusement, لَهْو *lahw*
Anchor, مرساة *mirsat*
Ancient, قديم *qadîm*, عتيق *ɩatiq*
Angered (it), غضب *gaddab*
Angry, غضبان *gadbân*
Angry (he was), غضب *gadib*
Animal, حيوان *haiwân*
Answered (he), جاوب *jâwab*
Answer, *s.* جواب *jawâb*

Anxious, قلق *qaliq*, مكدر *mukaddar*
Ape (an), قرد *qird*
Apologized (he), اعتذر *iɩtathar*
Appeared (it, or he), ظهر *zahar*
Appeared in person (he), شخص *shakhas*
Apples, تفاح *tuffâh*
Approved (he), استصوب *istaswab*
Arise—he arose, قام *qâm*
Arms (weapons), سلاح *silâh*
Arm (the limb), ساعد *sâɩid*
Army, عسكر *ɩaskar*, جيش *jaish*
Around, دوار *dawâr*, حول *haul*
Arranged (he), رتب *rattab*, نظم *nazam*
Arrangement, ترتيب *tartîb*, تنظيم *tanzîm*
Arrival, وصول *wusûl*, قدوم *qudûm*
Arrived (he), وصل *wasal*

Art, فن *fann*
— (profession, trade), صنعة san*ιa*, حرفة h*irfa*
Artful, مكار *makkâr*, داهى *dâhi*
Artifice, غدر *gadr*
Artificer, صانع *sâni*ι
Artificial, عملي ι*amalî*
As, كَ *prefixed*, كما *kamâ*
Ascended (he), طلع *tali*ι
Ashes, رماد *ramâd*
Asked (he), سأل *sa'al*
Asleep, نايم *nâ'im*
Asparagus, هليون *halyûn*.
Ass, حمار h*imâr*
Assembled (he), brought together, جمع *jama*ι
Assembled (it, as a crowd), اجتمع *ijtama*ι
Asserted (he), زعم *za*ι*am*
Assiduous (in study), منعكف *mun*ι*akif*
Assisted (he), اعان *a*ι*ân*, نصر *nasar*
Assured (he), affirmed, اكد *akkad*, حقق *haqqaq*
Associated with (he), عاشر ι*âshar*
Astonished (it), عجب ι*ajjab*, حير h*ayyar*
Astonished (he was), تعجب *ta*ι*ajjab*, احتار *ihtâr*
Astonishment, حيرة h*aira*,
Astray (he went), ضل d*all*
—— (he led), اضلال *idlâl*
Attacked (he), هجم *hajam*, اقتحم *iqtaham*
Attention, انتباه *intibâh* احتراس *ihtirâs*
Attentive, منتبه *muntabih*
Author, مصنف *musannif*
Authority, سلطة *sulta* سلطنة *sultanah*
Autumn, خريف kh*arîf*
Avoided (he), تجنب من *tajannab min*
Awake—he awakened, he roused, ايقظ *aiqaz*
Awake—he awoke, استيقظ *istaiqaz*
Axe, فاس *fâ'as*

B.

Back—*see* reverse, return, etc.

Back (the), ظَهْر *zahr*

Bad, ردي *radi*, شرير *sharrîr*

— (in reference to money), زغل *zagal*

Bag, كيس *kîs*

Baggage, اثقال *athqâl*

Baker, خباز *khabbâz*

Bank (of a sea or river), ساحل *sâhil*, شاطي *shâtí*

Banker, صراف *sarrâf*

Barber, حلاق *hallâq*, مزين *muzayyin*

Bargain—*see* Cheap

Bargain — a cheapening, مسومة *musawamah*

Bargain — an agreement, اتفاق *ittifâq*

Bargained (he), agreed, اتفق *ittafaq*

Bargained—he cheapened, or chaffered, ساوم *sâwam*, عمل بازار *ʿamal bâzâr*

Barley, شعير *shaʿîr*

Barrel, برميل *barmîl*

Barren (as soil, ground), بور *bûr*, *baur*

Basket, زنبيل *zambîl*

Be—he was, كان *kân*

Beans, فول *fûl*

Beard (the), لحية *lihya*

Beat (he), ضرب *darab*

Beautiful, حسن *hasan*, جميل *jamîl*, مليح *malîh*

Become—he became, صار *sâr*

Bed, فراش *firâsh*, فرشة *farsha*

Beef, لحم بقر *lahm baqar*

Bees, نحل *nahl*

Before (in place), قدام *quddâm*, امام *amâm*

Before (in time), قبل *qabl*

Beggar, فقير *faqîr*

Begged (he), سال *saʿal*; (he entreated), ترجي *tarajja*

Begin—he began, ابتدا *ibtadâ*

Beginning, بدء *badʿ*, ابتدآ *ibtidá*, راس *râʿas*

Behind, ورا *warâʿ*

Behoves (it), يجب *yajib*
Believed (he), امن *âman*, اعتقد *iıtaqad*
Bell, جرس *jaras*
Belly, بطن *batn*
Below, تحت *taht*, دون *dûn*
Bend—he bent, مال *mal*
Benefaction, انعام *inıâm*
Benefit, use, فايدة *fâ'ida*
Benefited (he), *verb tr.* انعم علي *anıam ıala*
Beside, قريب *qarîb*
Besides, عدا *ıadâ*
Better, best, خير kh*air*, اخير *akhyar*
Betrothal, خطبة khu*tba*
Between, بين *bain*, بينما *bainamâ*
Beyond, وراء *warâ'*
Big, ضخم dakh*m*
Bird, طير t*air* (pl. طيور t*uyûr*)
Birth, مولد *maulid*
Bishop, اسقف *usquf*
Bit (he), عض ıadd
Bitter, مر *murr*
Black (*adj.*), اسود *aswad*, (*fem.*), سودا *saudâ'*

Bladder (water-bag), قربه *qirba*
Blamed (he), لام *lâm*, وبخ *wabbakh*
Blessing (*subs.*), بركة *baraka*
Blind (*adj.*), اعمى *aıma*
Blood, دم *damm*
Blossom (flower), زهرة *zahra*, كم *kimm*
Blow (a stroke), ضربة d*arba*
Blue, ازرق *azrak*
Boat, قارب *qârib*, مركب *markab*
Body, جسم *jism*, جسد *jasad*
Boiled (it), غلي g*ala*; he boiled, سلق *salaq*
Bold, جسور *jasûr*
Bolt (of a door), ضب d*abb*, غلق *galq*
Bone, عظم *ıazm*
Book, كتاب *kitâb* (pl. كتب *kutub*)
Bookseller, بائع الكتب *bâ'iı al-kutub*
Boot, جزمه *jazma*

Boots or shoes, تاسومة *tasû-ma*, سروال *sirwâl*, مركوب *markûb*

Borrowed (he), استعار *istaɩâr*

Bottle, قنّينة *qinnîna*

Bottom (depth), قعر *qaɩr*

Bough, فرع *farɩ* (pl. فروع *furûɩ*)

Bought (*partic.*), مشترى *mushtara*

Bowed (he), in courtesy, ركع *rakaɩ*

Box, trunk, صندوق *sandûq*

Boy, صبي *sabî*, غلام *gulâm*

Brain, دماغ *dimâg*

Branch, غصن *gusn*, فرع *farɩ*

Brass, نحاس *nahâs*

Brave, جرىء *jarî*

Bread, خبز (Syr.) *khubz*, عيش (Eg.) *ɩaish*

Breadth, عرض *ɩard*

Break—he broke, كسر *kasar*

Breakfast, فطور *futûr*

Breath, نفس *nafas*

Brick, اجرّ *ajurr*, قرميد *qarmîd*

Bride, عروس *ɩarûs*

Bridegroom, عروس *ɩarûs*, عريس *ɩarîs*

Bridle (*subs.*), لجام *lijâm*

Bright, منير *munîr*, جلي *jalî*, بهي *bahî*

Bring (*imp.*), احضر *ahdir*, هات *hât*, جيب *jîb*

— he brought, جاب *jâb*

— he brought forward, حضر *haddar*

Broken, مكسور *maksûr*

Brother, اخ *akh* (pl. اخوان *ikhwân*)

Brown, اسمر *asmar*

Brush, فرشة *fursha*

Brute, beast, بهيمة *bahîma*

Build—he built, بنى *bana*

Buried (he), دفن *dafan*, قبر *qabar*

Burn (*v. a.* and *v. n.*)—he burnt, or it burnt, احترق *ihtaraq*

Business, شغل *shugl*

Busy, مشغول *mashgûl*

But, لكن *lakin*, بل *bal*, اما *ammâ*

Butcher, قصاب *qassâb*

Butter, سمن *samn*, زبدة *zubda*

Button (a), زر *zarr* (pl. ازرار *azrâr*)

Buy—he bought, اشترى *ishtara*

Buyer, مشتري *mushtarî*

C.

Cabbage, كرنب *kurumb*, ملفوف *malfûf*

Cable, حبل h*abl*

Cage, قفص *qaf*as

Cake, كعك *kaιk*

Calf, عجل *ιijl* (pl. عجول *ιujûl*)

Called (he), proclaimed, نادى *nâda*

Called (he), named, سمى *samma*

Calm, هادي *hâdî*, ساكن *sâkin*

Calmed (he), هدى *hadda*, سكت *sakkat*

Calmed (it), سكت *sakat*

Camel, جمل *jamal* (pl. جمال *jimâl*)

Camp, معسكر *muιaskar*

Can—*see* Able

Candle, شمع *shamι*

Candlestick, شمعدان *shamaιdân*

Captivity, اسر *isr*

Care (anxiety), عناية *ιinâya*, (attention) اهتمام *ihtimâm*

Careful, حريص h*arís*, مهتم *muhtimm*

Carpenter, نجّار *najjâr*

Carpet, سجادة *sajjâda*

Carried (he), حمل h*amal*

Carrot, جزر *jazar*

Cash, نقد *naqd*

Cask, برميل *barmîl*

Castle, قلعة *qalιa*

Cat, قطّ *q*i*tt* (pl. قطاط *q*i*tat*)

Catch—he caught, gripped, مسك *masik* قبض *qabad*, اخذ akh*ath*

Catch—he caught (in fishing or fowling), اصطاد *istâd*

Cauliflower, قرنبيط *qarnabît*
Cause, سبب *sabab* (pl. اسباب *asbâb*)
Cautious, محترز *muhtariz*
Celebrated (*partic.*), مشهور *mashhûr*
Certain (sure), محقق *mu-haqqaq*
Certainly, حقا *haqqan*
Chain, سلسلة *salsala, silsila*
Chair, كرسى *kursî*
Changed (he), بدّل *baddal*, غير *gayyar*
Chapter, فصل *fasl*
Charcoal, فحم *fahm*
Charge, care, custody, حراسة *hirâsa*
Charged (he), commissioned, commanded, وصى *wassa*, وكل *wakkal*
Charged—*see* Cost, Reckon, Order, Office
Charming, agreeable, مليح *malîh*
Cheap, رخيص *rakhîs*
Cheat (*v.*), غش *gashsh*, غدر *gadr*
Cheerful, مسرور *masrûr*
Chicken, فرّوج *farrûj*
Child, ولد *walad* (pl. اولاد *aulâd*)
Choose—he chose, اختار *ikhtâr*
Chosen, مختار *mukhtâr*
Church, كنيسة *kanîsa*
Circle, دائرة *dâʻira*
Circumstance, حال *hâl* (pl. احوال *ahwâl*)
City, مدينة *madîna* (pl. مدن *mudun*)
Civil (polite), متادّب *mu-taʻaddib*
Claw, ظفر *zufr*, خلب *khulb*
Clay, طين *tîn*
Clean, neat, نظيف *nazîf*, طاهر *tâhir*
Cleaned (he), نضف *naddaf*, مسح *masah*
Clear (as the sky), صاحي *sahî*, صافي *sâfi*
Clever, شاطر *shâtir*, حاذق *hâthiq*
Climbed (he), صعد *saʻad*, ارتقي *irtaqa*

Clock, ساعة *sâʿa*

Closed (he)—*see* Shut

Closet (privy), ادبخانة *adab-khâna*

Closet (private room), حجرة *hujra*, خلوة kh*alwa*

Cloth, قماش *qumâsh*, جوخ *jûkh*

Clothes, raiment, ثوب *thaub*, ثياب *thiyâb*, اثواب *athwâb*

Cloud, سحاب *sahâb*

Clouded (it), غيّم *gayyam*

Coach, كروسة *karrûsa*, عربة *ʿaraba*

Coal, فحم *fahm*

Coarse (material), خشن kh*ashin*

Coarse (manners), غليظ *galîz*

Coast, ساحل *sâhil* (pl. سواحل *sawâhil*)

Cock, ديك *dîk*

Coffee, قهوة *qahwa*

Cold, coldness, برد *bard*

Cold, frigid, بارد *bârid*

Collected (he), لم *lamm*, جمع *jamaʿ*

Colour (*subst.*), لون *laun* (pl. الوان *alwân*)

Comb, مشط *musht*

Come (*imp.*), تعال *taʿala*

—— he came, جا *jâʿ*, اتي *ata*

Comfort, ease, راحة *raha*, هنا *hanâ*

Comfort, consolation, تسلية *tasliyya*

Command—*see* Order

Commerce, متجر *matjar*

Common (shared by several), مشترك *mushtarak*

Common (inferior), دون *dûn*, حقير h*aqîr*

Communicate—*see* Inform

Companion, رفيق *rafîq* (pl. رفقاء *rufaqâ*)

Company, جمعية *jamʿiyya*, مجلس *mujlis*, رفقة *rufqa*, صحبة s*uhba*

Compared (he), قايس *qâyas*

Compass, pair of compasses, بيكار *bîkar*

Compelled (he), الزم *alzam*, احوج ahw*aj*

—— (he was), التزم *iltazam*

Competent, قادر *qâdir*, جدير *jadír*

Complained (he), تشكّى *tashakka*, اشتكى *ishtaka*

Completed (he), اتم *atamm*, تمم *tammam*

Completion, تكميل *takmîl*

Comply—he complied, قبل *qabil*, رضى *radi*

Concealed (he), اخفى akh*fa*, كتم *katam*

Concealed (he or it was), اختفى ikh*tafa*

Concluded (he), finished, ختم kh*atam*

Conclusion, ختام kh*itâm*

Condemn (he condemned to death), حكم بالموت h*akam bi 'l-maut*

—— he blamed, ذم th*amm*

Condition (state), حال h*âl* (pl. احوال ahw*âl*), شان *shân*

Condition (of agreement), شرط *shart* (pl. شروط *shurût*)

Conduct, behaviour, سلوك *sulûk*

Conducted (he), led, guided, قاد *qâd*, هدي *hada*

Confessed (he), اقر *aqarr*

Confession, اقرار *iqrâr*

Confidence (trust), ثقة *thiqa*, اعتماد *ıʿtimâd*, اعتقاد *ıʿtiqâd*

Conjunction, وصلة *wasla*

Conquered (he), قهر *qahar*, غلب *galab*, فتح *fatah*, ظفر *zafar*

Conquered (*partic.*), مغلوب *maglûb*

Conquest, فتح *fat'*h, ظفر *zafr*

Consent (*s.*), رضا *rida*

Consented (he), رضا *radî*

Consequence, نتيجة *natîja*

Considered (he), reflected, تامل *taammal*, تفكر *tafakkar*

Consoled (he), سلي *salla*

Consulted (he), شاور *shâwar*, استشار *istashâr*

Contained (it), اشتمل *ishtamal*

Contented, راضى *râdi*, قانع *qâni‘*

Contented (it), رضي *radda*

—— (he was), رضى *radí*

Continued (he), استمرّ *istamarr*

Continued (he), ceased not from, ما زال *mâ zâl*

Continually, دايما *dâïman*

Contrary, خلاف kh*ilâf*, ضد d*idd*

Contrived (he), ازتأى *irtâa*, اخترع *ikhtara‘*

Convenient, واجب *wâjib*, مناسب *munâsib*

Conversation, محادثة *muhâdatha*, مخاطبة *mukhâtuba*, محاورة *muhâwara*

Conversed (he), تحدث *tahaddath*, عاشر *‘âshar*

Conveyed (he), carried, نقل *naqal*

Cook (*subs.*), طباخ *tabbâkh*

Cooked (he), طبخ *tabakh*

Cool, fresh, رطب *ratb*

Cool (he made), برد *barrad*

Cord, حبل h*abl* (pl. احبال *ahbâl*)

Cork, stopper, سدادة *sidâda*

Corn, قمح *qamh*

Corner, زاوية *zâwiyya*, طرف *taraf*

Cost (it), تكلف *takallaf*

Cotton, قطن *qutn*

Cough (*subs.*), سعلة *sa‘ala*

Coughed (he), سعل *sa‘al*

Counted (he), numbered, reckoned, عدّ *‘add*, حسب h*asab*

Country, بلد *balad*, بلاد *bilâd*, (pl. of بلدة *balda*)

Courage, جرآة *jarâ‘a*

Course, extent, مدة *mudda*

Cow, بقرة *baqara*

Cradle, مهد *mahd*

Created (he), خلق kh*alaq*

Creator, خالق kh*âliq*, خلاق kh*allâq*

Credit, (loan), دين *dain*

—— (belief), اعتماد *i‘timâd*

Credit (reputation), اعتبار *iʿtibâr*

Crooked, اعوج *aʿwaj*

Crowd, زحام *zihâm*, جوقة *jauqa*

Crow (a bird), زاغ *zâg*

Crown, coronet, تاج *tâj*

Cruelty, قساوة *qasâwa*

Cruel, ظالم *zâlim*, قاسي *qâsí*

Cry—he cried out, صرخ *sarakh*, صاح sah

Cry—he wept, بكى *baka*

Cucumber, خيار kh*iyâr*

Cultivated (he) [the ground] حرث h*arath*, فلح *fala*h

Cunning (*adj.*), مكّار *makkâr*

Cunning, guile, مكر *makr*

Cup, قدح *qada*h, فنجان *finjân*, كاس *kâs*

Cured (he), داوي *dâwa*

Cure, remedy, دوآ *dawâ*

Curious (strange), عجيب *ʿajíb*, غريب *garíb*

Curious, inquisitive, متجسس *mutajassis*

Curiosity, inquisitiveness, استقصا *istiqsa*

Curtain, ستارة *sitâra*

Cushion, مسند *masnad*, مخدة *mukhadda*

Custom, عادة *ʿâda*

Cut (he), قطع *qataʿ*

A cutting off, جزمة *jazma*

D.

Damp, moist, رطب *ratb*, ندي *nadi*

Danced (he), رقص *raqas*

Danger, خطر kh*atar*

Dared (he), تجاسر *tajâsar*

Darkness, ظلام *zalâm*, ظلمة *zulma*

Date (fruit), تمر *tamr*

Date (of a letter or a book), تاريخ *târí*kh

Daughter, بنت *bint*

Dawn, فجر *fajr*, صبح sub*h*

Day, يوم *yaum* (pl. ايّام *ayyâm*)

To-day, اليوم *al-yaum*

All day long, طول النهار *tûl an-nahâr*

Daytime, نهار *nahâr*

Dead, متوفي *mutawaffî*, ميت *mayyit*

Dear (not cheap), غالى *gâlí*

—— (beloved), حبيب ha*bîb*, محبوب *mahbûb*

Death, موت *maut*

Debt, دين *dain*

Deceit, غش gi*sh*, غرور gu*rûr*

Deceived (he), خدع kh*adaι*

Decided (he), determined, concluded, جزم *jazam*, قصد *qasad*

—— he delivered judgment, حكم ha*kam*

Declaration, تقرير *taqrír*, اعلام *iιlâm*

Deep, profound, عميق *ιamíq*

Defended (he), حامي h*âma*

Delay, تاخير *ta'*akh*ír*, تانى *taaní* مهلة *muhla*

Delay—he delayed, اخر *akhar*, امهل *amhal*

Delight (*subs.*), لذة *lath*tha

Delightful, سار s*ârr*, مفرح *mufarri*h

Delivered (he), consigned, surrendered, سلم *sallam*

Delivered—he liberated, خلص kh*allas*

Deliverance, liberation, نجاة *najât*

Deliverance, handing over, تسليم *taslím*

Demanded (he), claimed, requested, طلب t*alab*

Demolished (he), هدم *hadam*

Denial, انكار *inkâr*

Denied (he), انكر *ankar*, سلب *salab*

Departed (he), راح *rah*, سافر *sâfar*

Depended on (he or it), تعلق بِ *taιallaq bi*

Depended—he relied on, trusted in, اعتقد *iιtaqad*

Deprived (he), حرم من *haram min*, نزع عن *nazaι ιan*

Deprived (he was), انحرم *inharam*

Descended (he), نزل *nazal*

Described (he), وصف *wasaf*

Description, وصف *wasf*

Desert, waste (*s.*), برية *barriyya*

Desert, merit, استحقاق *isti*h*qâq*

Deserted (he), هجر *hajar*, ترك *tarak*

Deserved (he), استحق *ista*h*aqq*, استوجب *istaujab*

Deserving, worthy, مستحق *musta*h*iqq*

Desire (*s.*), رغبة *ragba*, مراد *murâd*

Desire, passionate longing, شوق *shauq*

Desire—it excited desire, شوق *shawwaq*

Desired (he), اشتهي *ishtaha*, اشتاق *ishtâq*, رغب *ragib*, مال *mâl*

Desirous, راغب *râgib*

Despair (*subst.*), ياس *ya'as*

Despaired (he), يئس *ya'is*

Desperate, hopeless, مايوس *ma'ayûs*

Desperate, furious, متهور *mutahawwir*

Despicable, ذليل th*alîl*, حقير h*aqîr*

Despised (he), احتقر *i*h*taqar*

Destination, مقصد *maqsad*

Destined (he), assigned, appointed, عين *ʿayyan*

Destined, decreed by fate, مقدر *muqaddar*

Destiny, قضا *qadâ*, مقدور *maqdûr*, قسمة *qisma*

Destroyed (he), ruined, دمّر *dammar*, اهلك *ahlak*

Destruction, تخريب *takhrîb*

Detail (in), على التفصيل *ʿala 't-tafsîl*

Detailed (he), فصل *fassal*

Detained (he), withheld held back, عوق *ʿawwaq*, امسك *amsak* اوقف *awqaf*

Detained (he), [in custody], حبس h*abas*

Detected (he), كشف *kashaf*

Detection, discovery, كشف *kashf*, اظهار *izhâr*

Determination, firm intention, قصد *qasd*, عزم *ϲazm*
Detestable, مكروه *makrûh*
Detraction, scandal, تهمة *tuhma*
Deviated (he), strayed, تاه *tâh*, ضل dall
Devil, شيطان *shaitân*
—— (a bad man), شرير *sharîr*
Devoid, destitute of, عديم *ϲadîm*
Devotion (religious), عبادة *ϲibâda*
Devotion (personal), خصوصية khu*sûsiyya*
Devoured (he), بلع *balaϲ*
Devout, صالح *sâlih*
Dew, ندى *nada*
Diamond, ماس *mâs*, الماس *almâs*
Diarrhœa, اسهال *is'hâl*
Dictionary, كتاب اللغة *kitâb al-lugat*
Died (he), مات *mât*, توفي *tawaffa*
Differed (he), فرق *faraq*
Differed (he) in opinion or feeling, اختلف *i*kh*talaf*
Difference, diversity, فرق *farq*, اختلاف *i*kh*tilâf*
Different, مخالف *mu*kh*âlif*, مختلف *mu*kh*talif*
Differently, فرقا *farqan*
Difficult, صعب *saϲb*, عسير *ϲasîr*
Difficulties, straits, ضيق d*îq*, بلا *balâ*
Difficulty, صعوبة *suϲûba*, عسرة *ϲusra*
Diffident, متوهم *mutawahhim*
Dig—he dug, حفر h*afar*
Digested (he), هضم *haddam*
——— (put in order), نظم *nazam*
Digestion, هضم *hadm*
Dignity, مرتبة *martaba*, شرف *sharaf*
Diligence, اهتمام *ihtimâm*
Diligent, مجتهد *mujtahid*
Dim, *adj.*, معتم *muϲtim*
Dimension, وسعة *wasϲa*
Diminished (he), نقص *naqqas*, قلل *qallal*

Diminished (it), قل *qall*
Diminished in value, fallen, منحط *munhatt*
Diminution, تقليل *taqlîl*, نقص *naqs*
Dined (he), تغدّى *tagadda*
Dinner, غدا *gadâ*
Direct, straight, مستقيم *mustaqîm*
Directed (he), instructed, ادب *addab*
—— commanded, امر *amr*
—— (he), pointed out, حدى *hada*, دل *dall*
Direction, ارشاد *irshâd*
Dirt, filth, وسخ *wasakh*
Dirty, وسخ *wasikh*, نجس *najis*
Disabled (*particip.*), مضعف *mudaؘؘaf*
Disadvantage, ضرر *darar*
Disagreeable, مكروه *makrûh*
Disagreement, اختلاف *ikhtilâf*, منازعة *munâzaؘa*
Disappeared (he), غاب *gâb*
Disappointed (he), خيب *khayyab*, خذل *khathal*
Disappointed (he was), خاب *khâb*
Disapproved (he), ذم *thamm*
Disaster, مصيبة *masîba*
Discerned (he), distinguished, ميز *mayyaz*
Discernment, تميز *tamyiz*
Discharge, dismissal, عزل *ؘazl*
Discharge (from prison), غفران *gufrân*
Discharged (he), dismissed, عزل *ؘazal*
—— (a gun), اطلق *atlaq*
Discontented, غير راضي *gair râdî*
Discount, اسقاط *isqât*
Discovered (he), احدث *ahdath*, اظهر *azhar*
Disdain (*subs.*), اهانة *ihâna*
Disdained (he), اهان *ahân*
Disease, دا *dâ*, مرض *marad*
Disgust, loathing, كره *karh*
Disgusting, مستكرة *mustakrah*
Dish, platter, صحن *sahn*, صحفة *sahfa* (pl. *suhûn*, *sihâf*)

Dishonest, غير امين *gair amín*

Dishonour, disgrace, infamy, عيب *ɩaib*, عار *ɩâr*

Dismiss—*see* Discharge

Disobedient, عاصي *ɩasí*

Disobeyed (he), عصي *ɩasa*, خالف khâl*af*

Disorder, disturbance, خلل kh*alal*

Disorder, sedition, فتنة *fitnah*

Dispersed (he), شتت *shattat*

Displayed (he), spread out, مد *madd*

Displayed—he exhibited, اظهر *azhar*

Displeased (he *or* it), اغاظ *agâz*

Displeased (he was), اغتاظ *igtâz*

Disposition, temper, طبيعة *tabíɩat*

Dispute, altercation, جدال *jidâl*, نزاع *nizâɩ*

Disputed (he), بحث *bahath*, جادل *jâdal*

Dissension, خصومة khu*sûma*

Distance, بعد *buɩd*, مسافة *masâfa*

Distinct, ممتاز *mumtâz*

Distinguished (he), ميز *mayyaz*

Distress (*s.*), كرب *karb*, ضيقة *díqa*, شدة *shidda*

Distressed, grieved (*particip.*), مضطرب *mudtarib*, محزون *mahzûn*

Distributed (he), وزع *wazzaɩ*

Ditch, غدير *gadír*

Divided (he), قسم *qassam*

Division, تقسيم *taqsím*

Divine, heavenly, الهي *ilahi*

Do—he did, فعل *faɩal*, عمل *ɩamal*

Doctor (medical), طبيب *tabíb*

Dog, كلب *kalb* (pl. كلاب *kilâb*)

Done (*particip.*), معمول *maɩmûl*, مفعول *mafɩûl*

Door, باب *bâb* (pl. ابواب *abwâb*)

Double, doubled, مضاعف *mudâcaf*, مثنى *muthanna*

Doubled (he), ضاعف *dâcaf*

——— it doubled, or became double, تضاعف *tadâcaf*

Doubt, suspicion, uncertainty, شك *shakk*, ريب *raib*, شبهة *shubha*

Doubted (he), شك *shakk*

Doubtful, مشتبة *mushtaba*, مريب *murîb*, شكوكي *shukûkí*

Doubtless, undoubtedly, لا ريب *lâ raib*, بلا شبهة *bilâ shubha*

Dove, حمامة *hamâma*

Down (under), تحت *taht*

Downwards, من فوق *min fauq*

Dowry, مهر *muhr*

Dragged (he), جذب *jathab*

Draw—he drew, delineated, رسم *rasam*

Draw—he drew along, جرّ *jarr*, سحب *sahab*

Draw—he drew or pulled out, قلع *qalac*

Dream, *s.*, حلم *hulm*

Dress, لباس *libâs*

Dressed (he), *v. a.* كسا *kasa*, لبس *labbas*, البس *albas*

Dressed (he), *v. neut.*, تلبس *talabbas*

Dressing (*partic.*), ملبس *mulbis*

Drink, *v.*, he drank, شرب *sharib*

Drink, *s.* شرب *shurb*, شراب *sharâb*

Drive—he drove out, he expelled, طرد *tarad*, دفع *dafac*

Drop, *s.*, قطرة *qatra*, نقطة *nuqta*

Drop—it dropped (liquid), نقط *naqqat*

Drought, عدم المطر *adam al-matr*, نشاف *nashâf*

Drowned (he *or* it), submerged, غرق *garraq*

Drowned (he *or* it was), غرق *gariq*

Drowsiness, نعس *naιs*
Druggist, عطار *ιattâr*
Drum, طبل t*abl*
Drunkard, سكران *sakrân*
Dry—he dried, يبس *yabbas*
Dry, *adj*., ناشف *nâshif*, يابس *yâbis*
Duck (a), بطه *batta*
Due, owing, واجب الوفا *wâjib al-wafâ*
Dumb, اخرس akh*ras*
Duration, دوام *dawâm*, استمرار *istimrâr*
During, ما دام *mâ dâm*, في اثنا *fî athnâ*
Dust, غبار gu*bâr*, تراب *torâb*
Duty, واجب *wâjib*, فرض *fard*
Dwell—he dwelt, سكن *sakan*
Dwelling, habitation, مكان *makân*, مسكن *maskan*
Dyer, صباغ *sabbâg*

E.

Each, كل واحد *kull wâhid*
Eager, مشتاق *mushtâq*
Eagerness, حمية h*amiyya*
Eagle, نسر *nasr*
Ear, اذن *uthn* (dual اذنان *athnân*, pl. اذان *âthân*)
Early, *adv*., بدري *badrí*
Early (in the morning), باكرا *bâkiran*
Earned (he), acquired by industry, &c., كسب *kasab*,
Earth, تراب *turâb*; the earth, ارض *ard*
Earthenware, فخّار *fa*khkh*âr*
Earthly, ارضي *ardí*, عالمى *ιâlamí*
Earthquake, زلزلة *zalzala*
Earthy, ترابى *turâbí*
Ease (repose, comfort), راحة *râ*ha
Ease (facility), سهولة *suhû-lah*
East (the), شرق *sharq*, مشرق *mashraq*
Easy, facile, سهل *sahl*
Eat—he ate, اكل *akal*
Eatables, ماكل *ma'akal*
Eclipse, كسوف *kusûf*, انكساف *inkisâf*

Eclipse (of the moon), خسوق khusúf

Economy, اعتدال ιtidâl

Edge (of a knife or sword), حدّ hadd

—— (brink), كنار kanâr, حافة hafa

Educated (he), ربى rabba

Education, تربية tarbiya, تاديب ta'adîb

Effect, result, consequence, فرع firι

Efficacious, فعّال faιιâl

Effort, endeavour, سعي saιy جهد jahd

Egg, بيضة baida

Either—*see* Or

Elbow, مرفق mirfaq

Elegance, ظرافة zarâfa, لطافة latâfa

Elegant, ظريف zarîf

Elephant, فيل fîl

Elevation, ارتفاع irtifâι

Eloquence, فصاحة fasâha

Embarked (he), نزل في المركب nazal fi'l-markab

Embarrassment, اضطراب idtirâb, حيرة haira

Embraced (he), عانق ιânaq

Embroidery, تطريز tatrîz

Eminent, عالي ιâlí

Empalement, خوزقة khauzaqa

Empire, سلطنة saltana

Employed (he), gave employment to, شغل shaggal, وكل wakkal

Empty, void, خالي khâlí, فارغ fârig

Empty—he emptied, فضي fadda

Emulated (he), سابق sâbaq

Enabled (he), قدر qaddar اقدر aqdar

Encamped (he), pitched tents, خيم khayyam

Enclosed (it), encompassed, احاط ahât

Enclosing, encircling, محيط muhít

Encountered (he), he met, صادف sâdaf

Encouraged (he), جسر *jassar*, حرك h*arrak*

End, اخر akh*ir*, انتها *intihâ*, خاتمة kh*âtima*

Endeavoured (he), اجتهد *ijtahad*, جد *jadd*

Endeavour, attempt, *subs.*, جهد *jahd*

Ended (he), تمم *tammam*, ختم kh*atam*

Ended (it), انتهى *intaha*, تم *tamm*

Enemy, عدو *ιaduww* (pl. اعدآ *aιdâ*)

Energy, قدرة *qudra*

Engaged, busy, مشغول *mashgûl*

England, انكلترة *Inkilterra*

Enjoyment (happiness), تنعم *tanaιιum*

Enlarged (he), amplified, وسع *wassaι*

Enough, sufficient, كافي *kâfi*

Enough, sufficiency, كفاية *kifâya*

Enraged (he was), اغتاظ *igtâz*

Entered (he), دخل *da-khal*

Entirely, بالكلية *bil kulliya*, في الجملة *fi 'l-jumla*

Entreated, ترجي *tarajja*

Envelope (of a letter), غلاف *gilâf*, لفافة *lifâfa*

Envy, حسد h*asad*

Equal, مساوى *musâwi*, مستوي *mustawi*

Equal (an), قرين *qarín* (pl. اقران *aqrân*)

Equalled (he or it), was equal with, تساوى *tasáwa*, استوى *istawa*

Equalled—he made equal, he equalized, ساوي *sâwa*

Equivalent, معادل *muιâdil*

Error, غلط *galat*

Escaped (he), نجا *najâ*, افلت *aflat*

Estate, property, عقار *ιaqâr*

Eternal, ابدى *abadiyy*, ازلي *azaliyy*

Even, *adj.*—*see* Equal

Even, even to, *adv.*, حتي h*atta*

Evening, مسآ *masâ*
Event, واقعة *wâqiʿa*, اتفاق *ittifâq*
Ever—*see* Always
Every, كل *kull*
Evidence, شهادة *shahâda*
Evil, *subs.*, شر *sharr*
Evil, *adj.*, ردى *radí*, فاسد *fâsid*
Exact, *adj.*, مضبوط *madbût*, صحيح sahíh
Examined (he), فحص *fahas*
Examiner, مفتش *mufattish*
Example, a similitude, مثال *mithâl*
—— a model, قدوة *qidwa*
—— a warning, عبرة *ʿibra*
—— for), مثلا *mathalan*
Exceeded (he), تجاوز *tajâwaz*
Excelled (he), فاق *fâq ʿala*
Excellent, فاضل *fâdil*, مكلف *mukallaf*
Except, excepting, save, الا *illâ*, حاشا hâshâ, عدا *ʿadâ*, سوى *siwa*, غير *gair*
Exception, استثنا *istithnâ*
Exchanged, (he), بدل *badal*,
Exchange, substitution, تبديل *tabdíl*
Excited (he), he stirred up, حرك harrak, حرض harrad
Exclaimed (he), صاح sâh
Excluded, forbidden, محروم *mahrûm*, ممنوع *mamnûʿ*
Excuse, *subst.*, عذر *ʿuthr*
Exempt from, *adj.*, معاف من *muʿâf min*
Exercise, use, practice, استعمال *istiʿmâl*, تدريب *tadríb*
Exercise, recreation, تفرج *tafarruj*
Exercised (he), practised, مارس *mâras*,
Exigency, اقتضا *iqtidâ*
Exiled (he), نفي *nafa*, طرد tarad
Exile (an), طريد taríd
Expected (he), انتظر *intazar*
Expended, *particip.*, مصروف *masrûf*—*see* Spend

Experience, تجربة *tajriba*, خبرة kh*ibra*
Expert, خبير kh*abír*
Explained (he), شرح *sharah*
Explanation, تفسير *tafsír*
Expressed (he), uttered, لفظ *lafaz*
Extensive, مديد *madíd*
Extent, امتداد *imtidâd*
Extinguished (he), طفي t*afa*
Extracted (he), drew out, استخرج *ista*khr*aj*
Extraordinary, نادر *nâdir*, خلاف العادة kh*ilâf al-ιâda*
Extravagant (with money), مسرف *musrif*
Extreme, extremity, extremely, غاية *gâyat*
Eye, عين *ιain* (pl. عيون *ιuyún*) (dual عينان *ιainân*)

F.

Fable, *subs.*, خرافة kh*urâfah*, مثل *mathal*
Face, وجه *wajh* (pl. وجوه *wujúh*)
Failed (it), was deficient, نقص *naqas*
Faithful, امين *amín*
Fall, *subs.*, سقوط *suqút*
Fall—he *or* it fell, وقع *waqaι*, سقط *saqat*
False, زور *zúr*, كاذب *kâthib*
Falsehood, كذب *kithb*
Family (household), اهل البيت *ahl al-bait*
Family (race), نسل *nasl*, نسب *nasab*
Familiar (intimate), *adj.*, متالف *mutaalif*
Famine, قحط *qaht*
Fan (a), مروحة *marwaha*
Fancy, خيال kh*ayâl*, وهم *wahm*
Far, far off, بعيد *baιíd*
Farewell (he bade), ودع *waddaι*
Farewell ! خاطرك kh*âtrak*
Fashion (form), زى *zayy*,
Fashion (custom), عادة *ιâda*
Fast (swift), سريع *saríι*
Fastened (he), قوي *qawwa*
Fat, *adj.*, سمين *samín*

Fate—*see* Destiny
Father, اب *ab*, والد *wâlid*
Fatigue, تعب *taɩab*
Fatigued (it), تعب *taɩɩab*, اتعب *atɩab*
Fault, عيب *ɩaib*, نقيصة *naqîsa*
Faultless. بلا عيب *bilâ ɩaib*
Favour, منة *minna*, نعمة *niɩma*
Fear, *s.*, خوف kh*auf*, مخافة *mukhafa*
Feared (he), خاف khâ*f*
Fearful, frightened, خائف khâ*if*, مخوف *mukhawwaf*
Feather, ريشة *rísha* (pl. ريش *rísh*
Fed, *partic.*, معلوف *maɩlúf*
Fed (he), he ate, اكل *akal*
—— he gave food, اطعم *atɩam*, علف *ɩalaf*
Feel, he felt, حسّ h*ass*
Feel—he felt compassion, شفق *shafaq*
Felicitated (he), بارك *bârak*
Fellow, companion, co- , رفيق *rafíq*

Felt (the stuff called), لباد *lubbâd*
Feminine, انثى *untha*, مؤنث *mu'annath*
Fence (a), an enclosure, احاطة *ih*â*ta*
Fermented (it), اختمر *ikh-tamar*
Ferocious, وحشى *wahshi*
Ferry, *subs.*, معبر *maɩbar*
Fertile, خصيب kh*asíb*
Festival (religious), عيد *ɩíd*, (pl. اعياد *aɩyâd*)
Fever, حمى h*umma*
Feverish, محموم *mahmúm*
Few, قليل *qalíl*
Fidelity, امانة *amâna*
Field, open land, حقل h*aql*
Fig, تينة *tína* (pl. تين *tín*)
Fight, a battle, قتال *qitâl*, حرب h*arb*
Fight—he fought, حارب *hârab*, قاتل *qâtal*
Figure (shape), شكل *shakl*, صورة s*úra*
Filled (he), ملأ *mala'a*
Filled up, *particip.*, ممتلى *mumtali*

Filth, نجاسة *najâsa*

Find—he found, وجد *wajad*

Fine (a penalty), جريمة *jarîma*

Finger, اصبع *isbaι* (pl. اصابع *asâbiι*)

Finished—*see* Complete, Conclude

Fire, *sub.*, نار *nâr* (pl. نيران *nîrân*)

—— he set on fire, احرق *ahraq*, حرق *haraq*

—— it took fire, احترق *ihtaraq*

—— he fired (a gun)—*see* Discharge

Firm (steady), راسخ *râsikh*

Firm (determined), ثابت *thâbit*

First, اولى اول *awwal* (*m.*), *ûla* (*fem.*)

First—at first, اولا *awwalan*

Fish, سمكة *samaka* (pl. سمك *samak*)

Fished (he), تصيد سمك *tasayyad samak*

Fisticuff, لكمة *lakma*

Fit, proper, لايق *lâïq*, واجب *wâjib*, موافق *muwâfiq*

Fixed (he), ثبت *thabbat*, اثبت *athbat*, قرر *qarrar*

Flag, banner, علم *ιalam*, بيرق *bairaq*

Flame, *subs.*, لهيب *lahîb*

Flashed (it), *i. e.* fire, or lightning, برق *baraq*

Flask, شيشة *shîsha*

Flat, level, مستوى *mustawi*

Flat ground, سهل *sahl*

Flattered (he), ملق *mallaq*

Flatulency, نفخ *naf*kh

Flea, fleas, برغوت *bargût*. براغيت *barâgît*

Flee—*see* Fly

Flesh, لحم *lahm*

Flight (in the air), طيران *tayarân*

Flight (running away), فرار *firar*, هرب *harb*

Fling—*see* Throw

Flooded (it), طاف *tâf*

Flour, طحين *tahîn*, دقيق *daqîq*

Flowed (it), جري *jara*

Flower, زهرة *zahra*
Fly—it flew (as a bird), طار *târ*
Fly—he ran away, هجر *hajar*, هرب *harab*
Followed (he), تبع *tabiι*
Following, متابع *mutâbi‘*
Folly, حماقة hamâqa
Fondness, مودة *mawadda*
Food, قوت *qût*, طعام taιâm
Fool, foolish, احمق ahmaq
Foot, رجل *rijl* (pl. ارجل *arjul*)
Foot (the sole of the), قدم *qadam*
Forbid—he forbade, نهى *naha*, منع *manaι*
Force (strength), قدرة *qudra*
Force (violence), جبر *jabr*
Forcibly, اضطرارا idt*irâran*, جبر *jabran*
Forehead, جبين *jabîn*
Foreign, foreigner, غريب *garîb*
Forest, غابة *gâba* (pl. غاب *gâb*)
Forget—he forgot, نسى *nasa*
Forgive—he forgave, غفر *gafar*
Forgiveness, مغفرة *mag-fara*, عفو *ιafwu*
Forgotten منسي *munsa*
Fork, شوكة *shauka*
Form (figure), شكل *shakl*, صورة *sura*
Former, anterior, سابق *sâbiq*, مقدم *muqaddam*
Formerly, سابقا *sâbiqan*
Formidable, مهيب *muhîb*
Forsake—*see* Abandon
Fort, fortress, قلعة *qalιa*
Fortune (good), بخت *bak*h*t*, حظ hazz
Fortunate, مبخوت *mab*kh*ût*
Forward, *adj.* and *adv.*, قدام *quddâm*
Foul, filthy, نجس *najis*
Founder, originator, موسس *muassis*, مبدع *mubdiι*
Fountain, عين *ιain*, (spout-ing) ينبوع *yambûι*
Fox, ثعلب *thaιlab*
Fragile, منكسر *munkasir*

Fraud, مكر *makr*, تزوير *tazwír*

Free, freeman, حر *hurr* (pl. احرار *ahrâr*)

Freed (he), اعتق *aıtaq*, اطلق *atlaq*

Freed (he was), انطلق *intalaq*

Freedom, حرية *hurriyya*, عتق *ıitq*

Friend, حبيب *habíb*, خليل *khalíl*, صاحب *sâhib*

Friendship, محبة *muhabba*

Frightened (he *or* it), خوف *khawwaf*

Frightened, *particip.*, مخوف *mukhawwaf*

Frightful, مخوف *mukhawwif*

Front, قدام *quddâm*

—— (in), مقابل *muqâbil*

Frost, جليد *jalíd*

Frown—he frowned, عبس *ıabas*

Fruit, فاكهة *fâkiha*, ثمرة *thamara*

Fry—he fried, قلى *qala*

Frying-pan, طاجن *tajin*

Full, ملان *malân*, ممتلى *mumtali*

Funeral, جنازة *jinâza*

Fur, a fur-coat, فروة *farwa*

Furnished (as a house), مفروش *mafrûsh*

Furnished (he), equipped, جهز *jahhaz*

Furniture, فرش *farsh*

Future, (*adj.*), آتى *âti*, مستقبل *mustaqbil*

G.

Gain, *s.*, كسب *kasb*

Gained (he), كسب *kasab*, انتفع *intafaı*

Game (sport), لعب *laıb*

Garden, جنة *janna*, بستان *bustân* (pl. بساتين *basâtín*)

Garlic, توم *tûm*

Gate, باب *bâb* (plur. ابواب *abwâb*)

Gathered (he), جمع *jamaı*

Gathered (it was), انجمع *injamaı*

Gem—*see* Jewel

Gemmed (set with jewels), مرصع *murassa‘*
Generally, عموماً *‘umûman*
Generation (begetting), توليد *taulîd*
Generosity, كرم *karam*, سخا *sakhâ*
Generous, كريم *karîm*
Gentle, حليم h*alîm*
Gentleman, (Mr.), خواجه kh*awâja*
Geography, جغرافيه *jagrâfiya*
Get—he got, حصل h*assal*
Giddiness (in the head), دوخة *dau*kh*a*
Gift, عطا *‘ata*, هدية *hadiyya*
Gilded, مطلى *mutalla*
Girdle, belt, كمر *kamar*
Girl, بنت *bint*, صبية *sabiyya*
Give—he gave, عطى *‘ata*, اهدي *ahda*
Glad, فرحان *far*h*ân*
Gladdened (it), فرح *farra*h
Glass (the substance), زجاج *zujâj*, قزاز *qizâz*
Glass (a vessel to hold liquor), كاس *kâs*, قدح *qada*h
Gleamed (it), glittered, لمع *lama‘*
Glimpse (a), لمح *lam*h
Globe (the), كرة *kurra*
Glorious, جليل *jalîl*, مفخر *mufa*kh*kh*a*r*
Glory, مجد *majd*, جلال *jalâl*
Glove, كف *kaff* (pl. كفوف *kufûf*)
Go—he went, ذهب th*ahab*, راح *râ*h
——he went out, خرج kh*araj*
Goat (a), معز *ma‘z*, تيس *tais*
Gold, ذهب th*ahab*
Good, طيب t*ayyib*
Goodness, خير kh*air*
———— (Have the), Be kind enough, تفضل *tafa*d*d*al**
Goods, بضايع *badâ'i‘* (plural of بضاعة *bidâ‘a*)
Goose, وزة *wazza*
Governed (he), حكم h*akam*

Government, حكومة hu*kû*-*ma*

Governor, والي *wâli*

Gradually, با التدريج *bi, 't-tadrîj*

Grain, corn, غلة *galla*

Grand, عظيم *ιazim*, كبير *kabîr*

Grandeur, عظمة *ιazama*

Grandfather, جد *jidd*

Grandson, حافد h*âfid*

Granted (he), conferred upon, انعم بـ *anιam bi*

Grapes, عنب *ιinab*

Grasped (he), مسك *masak*, قبض *qaba*d

Grass, عشب *ιushb*

Grateful, شكور *shakûr*

Gratitude, شكر *shukr*

Grave (*subst.*), حفرة h*ufra*

Gravity (of manner), هيبة *haiba*, رزانة *razâna*

Gravy, مرقة *maraqa*

Grease, دهن *duhn*, شحم *sha*h*m*

Greased (he), anointed, دهن *dahhan*

Greasy, مدهن *mud'hin*

Great, عظيم *ιazim*, كبير *kabîr*

Greatness, كبر *kibr*

Green, اخضر *a*kh*d*a*r*

Greens, خضرة kh*ud*r*a*

Grey, سنجابي *sinjâbi*

Grey-haired, شايب *sha'ib*

Grief, غم *gamm*

Grieved (it), حزن h*azzan*

—— (he), حزن h*azin*

Grind—he ground (corn, etc.), طحن ta*han*

Grinned (he), كشر *kashshar*

Groaned (he), ناح *nâh*

Groom, سأيس *sâ'is*

Ground, *s.*, ارض *ar*d

Grow—it grew, vegetated, نمي *nama*, نبت *nabat*

Guard, guardian, محافظ *mu*-h*âfiz*

Guard, guardianship, محافظة *mu*h*âfaza*

Guarded (he), حفظ h*afaz*, حمي h*ama*

Guessed (he), حزر h*azzar*

Guest, ضيف d*aif*

Guidance (direction), دلالة *dalâla*
Guide (directer), دليل *dalîl*
Guiltiness, جرم *jurm*, قباحة *qabâha*
Guilty, مجرم *mujrim*
Gun, rifle, بندقية *bunduqiya*
—— cannon, مدفع *madfaɩ*
Gunpowder, باروت *bârût*

H.

Habit, عادة *ɩâda*
Hair, شعر *shaɩr*
Half, نصف *nusf, nisf*
Hall, large room, قاعة *qaɩa*
Hand, يد *yad* (dual, يدان *yadân*, pl. ايدي *aidí*)
Handkerchief, منديل *mandîl*, محرمة *mahrama*
Handsome, جميل *jamîl*
Hang—he hung up, علق *ɩallaq*
—— he hanged a man, شنق *shanaq*
—— it was suspended, تعلق *taɩallaq*

Happened (it), جري *jara*, اتفق *ittafaq*
Happiness, سعادة *saɩada*
Happy, سعيد *saɩîd*, مسعود *masɩûd*
Hard, جامد *jâmid*
—— unfeeling, قاسي *qâsí*
Hardship, صعوبة *suɩûba*
Harm, ضرر *darar*
—— he harmed, ضر *darr*,
Harvest, حصاد *hasâd*
Haste, عجلة *ɩajala*
Hastened (he), استعجل *istaɩjal*
Hastily, عاجلا *ɩâjilan*
Hat, برنيطة *barnaita*
Hated (he), بغض *bagad*
Hatred, بغض *bugd*, كراهة *karâha*
Have — *see* synonymous verbs
—— I have, لي *lí*. Thou hast, لك *lak*. He has, له *lahu*, etc.
Hawk, باز *bâz*
Hay, حشيش *hashîsh*
Head, راس *ra'as*
—— principal, leader, ريس *ra'is*

Headache, وجع الراس *waj*ʿ *ar-ra*ʿ*as*

Healed (he), شفي *shafa*

Health, صحّه *sahha*, عافية *ʿafiya*

Heard (he), سمع *sami*ʿ, استمع *istama*ʿ

Heart, قلب *qalb* (pl. قلوب *qulûb*)

Heat, حر h*arr*, حرارة h*arâra*

Heated (he), حمي h*amma*

Heaven — the heavens, سماوات or سموات *samâwât*

Heavy, ثقيل *thaqîl*

Heel, كعب *ka*ʿ*b*, عقب ʿ*aqb*

Height, ارتفاع *irtifa*ʿ

Heir, وارث *wârith*

Hell, جهنم *jahannum*

Help, *s.*, معاونة *mu*ʿ*âwana*

Helped (he), ساعد *sâ*ʿ*ad*

Hen, دجاجة *dajâja*

Henceforward, فيما بعد *fîmâ ba*ʿ*d*

—— من الان فصاعدا *min al-ân fa*sa*ʿidan*

Here, هنا *hunâ*, *hinâ*

Hesitated (he), تـوقـف *ta-waqqaf*

Hidden, مختفي mukh*tafî*

Hide—he concealed, اخـفـي akh*fa*

—— he hid himself, اختفي *i*kh*tafa*

High, عالى ʿ*âlî*, رفيع *rafî*ʿ

Hill, تل *tall*, *tell*

Hindered (he), تـعـرض *ta-*ʿ*arra*d, منع *mana*ʿ

Hint, *s.*, اشارة *ishâra*

Hire, rent, fare, كـرا *kirâ*, اجر *ajr*

—— he gave on hire, كري *kara*, اكرى *akra*

—— he took on hire, استاجر *istâjar*

History, تاريخ *târi*kh

Hither, الي هنا *ila hunâ*

Hitherto, الى الان *ila 'l-ân*

Hog, خنزير kh*anzîr*

Hold—he held, مسك *masak*

Hole, ثقبة *thuqba*, خرق kh*arq*

Holy, مقدس *muqaddas*

Honest, صالح *sâli*h

Honey, عسل ʿ*asal*

Honour, dignity, شرف *sharaf*, افتخار *iftikhâr*
—— reverence, respect, احترام *ihtirâm*, تكريم *takrîm*
—— uprightness, استقامة *istiqâma*
Honoured (he), اكرم *akram*, كرم *karram*
Hook, كلاب *kullâb*
Hope, امل *amal*, رجا *rijâ*
Hoped (he), ترجي *tarajja*, امل *ammal*
Horizon (the), خافق *khâfiq*
Horn, قرن *qarn* (pl. قرون *qurûn*)
Horrible, مكروه *makrûh*
Horse, حصان *hisân*. Horses (collectively), خيل *khail*
Horseman, فارس *fâris*, خيال *khayyâl*
Horseshoe, نعل *naɩl*
Hospital, مارستان *mâristân*
Hot—*see* Warm
Hour, ساعة *sâɩa*
House, دار *dâr*, بيت *bait* (pl. ديار *diyâr*, بيوت *buyût*)
How, كيف *kaif*, كيفما *kaifamâ*
How much, كم *kam*
Humble, حقير *haqîr*
Humility, تواضع *tawâduɩ*
Hundred, ماية *mi'a*
Hung, معلق *muɩallaq*, مشنوق *mashnûq*
Hunger, جوع *jûɩ*
Hungered (he), جاع *jâɩ*
Hungry, جايع *jâ'iɩ*
Hunt, hunting, the chase, صيد *said*
Hunted (he), اصطاد *istâd*, تصيد *tasayyad*
Hunter, صياد *sayyâd*
Hurricane, زوبعة *zûbaɩa*
Hurry—*see* Haste
Husband, زوج *zauj*

I.

Ice, بوز *bûz*, جليد *jalîd*
Idea, conception, تصور *tasawwur*, خيال *khayâl*
—— opinion, فكر *fikr*, ظن *zann*

Idle, كسلان *kaslân*
Idol, صنم sanam
If, لو *lau*, ان *in*, اذا *ithâ*
—As if, كان *kaanna*
Ignorance, جهل *jahl*
Ignorant, جاهل *jâhil*
Ill, sick, مريض *marí*d
Illness, مرض *mara*d
Image, صورة s*úra*
Imagined (he), تصوّر *tasawwar*, ظن zann
Imitated (he), اقتدي *iqtada*, قلد *qallad*
Imitation, تقليد *taqlíd*, اقتدا *iqtidâ*
Immediate, حالي h*alí*, حاضر h*â*d*ir*
Immediately, حالا h*âlan*
Imperfect, ناقص *nâqi*s
Impertinent, سفيه *safíh*
Implement, tool, الة *âla*
Implored (he), تضرع *ta*d*arra*ι
Important (affair), مهم *muhimm*
Imported (he), جلب *jalab*
Impossible, محال *muhâl*

Imprisoned (he), حبس h*abas*
—— (he was), انحبس *inhabas*
Improved (he) *v. trans.*, صلح *sallah*
Imprudence, غفلة *gafla*
Impudence, وقاحة *waqâ*h*a*
Inclination, ميل *mail*
Inclined, مائل *mâ'il*
Included (it), ضمّن d*amman*, اشتمل على *ishtamal* ι*ala*
Income, مدخولية *mad*kh*ûliyya*
Increase, *s.*, زيادة *ziyâda*
Increased (he), augmented, زاد *zâd*
—— it became augmented ازداد *izdâd*
Incumbent, imposed by duty, واجب *wajib*
Indebted, in debt, مديون *madyún*
—— obliged, ممنون *mamnún*
Indication, a pointing out, اشارة *ishâra*, دلالة *dalâla*
Indispensable, لازم *lâzim*
Industrious, ساعي *sâ*ι*í*

Inevitably, لا بد *lâ budd*
Infancy, طفولية *tufûliyya*
Infant, طفل t*ifl* (pl. اطفال *atfal*)
Infection, سراية *sarâya*
Inferred (he), انتج *antaj*, استنتج *istantaj*
Infidel, كافر *kâfir*
Infirm, ضعيف d*aɩîf*, معتل *muɩtall*
—— (he became), اعتلّ *iɩtall*
Influence, نفوذ *nufû*th, تاثير *tâthîr*
Information, خبر kh*abar*, اعلام *iɩlâm*
Informed (he), اخبر *a*kh*bar*, خبر kh*abbar*, اعلم *aɩlam*
Informed (I was), بلغني *bala-ganî*. (He was), بلغه b*alaghu*
Inhabitant, ساكن *sâkin*
Inhabited (he), سكن *sakan*
—— (it was), انسكن *insakan*
Inheritance, ميراث *mîrâ*th
Inherited (he), ورث *warath*
Injured (it), ضرّ d*arr*, اذي *â*th*a*
Injustice, ظلم *zulm*
Ink, حبر h*ibr*
Inlaid (as gems, gold, etc.), مرصع *murassaɩ*
Innocence, براءة *barâʻa*
Innocent, بري *bariyy*
Inquired (he), استفهم *istaf-ham*
Insane, مجنون *majnûn*
Insecure, غير مامون *gair maʻamûn*
Inside (the), باطن *bâtin*, داخل *dâ*kh*il*
Insincere, غير مخلص *gair mu*kh*lis*
Insolent, سفيه *safîh*
Inspired (divinely), ملهم *mulham*
Instance (for), مثلاً *mathalan*
Instant (an), لمحة *lamha*, دقيقة *daqîqa*
Instantly, في الحال *fi 'l-hâl*
Instead of, بدلا من *badalan min*, عوضا عن *ɩawadan ɩan*
Instructed (he), علّم *ɩallam*, عرّف *ɩarraf*, درّس *darras*
Instruction, تاديب *taʻadîb*, تربية *tarbiya*, تعليم *taɩlîm*

Instrument, tool, آلة *âla*
Insufficient, غير كافى *gair kâfi*
Insulted (he), شتم *shatam*
Intellect, عقل *ɩaql*
Intelligent, فهيم *fahîm*
Intended (he), قصد *qasad*
Intention, نيّة *niyya*, قصد *qasd*
Intentionally, عن قصد *ɩan qasd*, قصدا *qasdan*
Interceded (he), تشفع *tashaffaɩ*
Interest (advantage), فائدة *fâ'ida*
Interest (of money), ربح *ribh*
Interfered (he), intermeddled, تداخل *tadâkhal*
Intermediate, متوسط *mutawassit*
Interpreted (he), ترجم *tarjam*
Interpreter, ترجان *tarjumân*
Interview (an), ملاقة *mulâqa*
Introduced (he), ادخل *adkhal*
Introduction, ادخال *idkhâl*
Invented (he), اخترع *ikhtaraɩ*
Inverted, *particip.*, منقلب *munqalib*, منعكس *munɩakis*
Investigation, بحث *bahth*
Invincible, غير مغلوب *gair maglûb*
Invisible, غايب *gâ'ib*
—— (it became), غاب *gâb*
Invited (he), دعا *daɩâ*, عزم *ɩazam*
Iron, حديد *hadîd*
Island, جزيرة *jazîra* (pl. جزاير *jazâ'ir*
Ivory, عاج *ɩâj*

J.

Jar, جرة *jarra*
Jealous, غيور *gayyûr*
Jest, jesting, a joke, مزح *mazh*
—— he jested, استهزي *istahza*, مزح *mazah*
Jewel, جوهر *jawhar* (pl. جواهر *jawâhir*)
Joined, *particip.*, موصول *mawsûl*
Joined (he), وصل *wasal*

Journey, سفر *safar*, رحيل *raḥîl*
Journeyed (he), سافر *sâfar*
Joy, فرح *faraḥ*
Joyful, فرحان *farḥân*
Judge—he judged, he decreed, حكم *ḥakam*, قضي *qaḍa*
—— he considered, ظن *ẓann*
Judgment (decree), حكم *ḥukm*, قضا *qaḍâ*
Juice, عرق *ʿaraq*
Juice (squeezed from fruit), عصير *ʿaṣîr*
—— (meat), مرقة *maraqa*
Jumped (he), نط *naṭṭ*, قفز *qafaz*
Just, محق *muḥiqq*, عادل *ʿâdil*
Justice, حق *ḥaqq*, عدل *ʿadl*

K.

Keen (sharp), حادّ *ḥâdd*
Keep—he kept, he took care of, حفظ *ḥafiẓ*
—— he retained, he reserved, ابقي *abqa*
Kept, محفوظ *maḥfûẓ*
Kettle, غلايه *gallâya*
Key, مفتاح *miftâḥ*
Kicked (he), رفس *rafas*
Killed (he), قتل *qatal*
Kind (sort), نوع *nauʿ* (pl. انواع *anwâʿ*)
Kind (*adj.*), لطيف *laṭîf*, شفيق *shafîq*
Kindness, رفق *rifq*, احسان *iḥsân*
King, ملك *malik* (pl. ملوك *mulûk*)
Kingdom, مملكة *mamlaka*
Kiss (a), بوسة *bausa*, قبلة *qubla*
Kissed (he), باس *bâs*, قبل *qabbal*
Kitchen, مطبخ *maṭbakh*
Knee, ركبة *rukba*
Knelt (he), ركع *rakaʿ*, جثي *jatha*
Knife, سكين *sikkîn*
Knocked (he), قرع *qaraʿ*
Knot, عقدة *ʿuqda*
Know—he knew, عرف *ʿaraf*, علم *ʿalim*

Knowledge, علم *ιilm*, معرفة *maιrifa*

L.

Laborious, مجد *mujidd*, مجتهد *mujtahid*

Labour, *subst.*, كدّ *kadd*, تعب *taιb*

Labourer, كادّ *kâdd*

Lady, ستّ *sitt*, خاتون khâ-*tûn*

Lake, بحيرة *buhaira*, بركة *burka*

Lamb, خروف kh*arûf*

Lame, اعرج *aιraj*

Lamentable, محزن *muhzin*

Lamented (he), ناح *nâh*

Lamp, سراج *sarâj*, مسرجة *masraja*

Land (as distinct from sea), بر *barr*

—— (a region), بلد *balad*

—— (estate), عقار *ιaqâr*

Language, لسان *lisân*, لغة *luga*

Lantern, فانوس *fânûs*

Large, great, كبير *kabîr*

—— wide, واسع *wâsiι*

Lark (the), قنبرة *qumbara*

Last, final, آخر *â*kh*ir*

Lasting, دايم *dâim*

Lastly, اخيرا *â*kh*îran*

Latch (the), قفل *qufl*

Late, slow, مبطي *mubtî*

—— behind time, متاخر *muta'a*khkh*ir*

—— deceased, مرحوم *mar-*hûm

—— it is late, الوقت راح *al-waqt rah*

Laughed (he), *v.*, ضحك d*ahiq*

Laughter, ضحك d*ih*k

Laundress, غسالة g*assâla*

Law, فقه *fiqh*, شرع *sharι* شريعة *sharîιa*

Lawful, شرعي *sharιî*, حلال h*alâl*

Lawsuit, دعوي *daιwa*

Lawyer, فقيه *faqîh*, متشرع *mutasharriι*

Laxative, مرخي *mura*khkh*î*

Lay—he laid, he placed, وضع *wadaι*

Lay—he laid up, stored, اذخر *iththakhar*
Lazy, كسلان *kaslân*
Lead (the metal), رصاص *rasâs*
Lead—he led, قاد *qâd*, ارشد *arshad*
Leader, قايد *qâ'id*
Leaf, ورقه *waraqa* (pl. اوراق *awrâq*)
Lean, *adj.*, مهزول *mahzûl*, نحيف *nahîf*
Leaned (he), اتكي *ittaka*, انسند *insanad*
Leap (a), نطة *natta*
Learned (he), تعلّم *taιallam*
Learned (endowed with knowledge), عالم *ιâlim* (pl. عُلَمآ *ιulamâ*)
Learning—*see* Knowledge
Least, اقل *aqall*, اصغر *asgar*
Leather, جلد *jild*
Leave—*see* Permit, Quit
Left (hand), شمال *shimâl*, يسار *yasâr*
Left (remaining), باقي *bâqi*
Leg, ساق *sâq*
Legacy, وصية *wasiyya*
Legacy, he bequeathed, وهب *wahab*, وصي *wassa*, وقف *waqaf*
Legible, مقري *muqra*
Leisure, فراغ *farâg*
Lemon, ليمون *laimûn*
Lend—he lent, سلف *sallaf*, اعار *aιâr*, قرض *qarad*
Length, طول *tûl*
Less, اقل *aqall*, اصغر *asgar*
Lessened (he), قلل *qallal*, صغر *saggar*
Lest, ليلا *li'allâ*
Let! (imperative), خلِ *khalli*
Let (he), a house, اكرى *akra*
Let (he), allowed, خلى *khalla*
Letter, مكتوب *maktûb*, رسالة *risâla*
Letter (of the alphabet), حرف *harf*
Lettuce, خس *khass*
Level, smooth, ساهل *sâhil*, مسطح *musattah*
—— he levelled, سطح *sattah*
Liar, كذاب *kaththâb*

Liberal, كريم *karîm*, سخي *sakhî*
Liberation, فك *fakk*, نجاة *najât*
Liberty, حرّية hurriya
Licked (he), لحس *lahas*
Lie—he lied, كذب *kathib*
— he gave the lie to, كذب *kaththab*
— he reclined, اتّكا *ittaka*
— (a), كذب *kithb*
Life, عمر *ʿumr*, حياة hayât
Light (not heavy), خفيف khafîf
Light, s., نور *nûr* (pl. انوار *anwar*)
Lighted (he), شعل *shaʿal*
Lightened (it), with lightning, برق *baraq*
—— it illuminated, نور *nawwar*
Lightning, برق *barq*
Like (similar), مثل *mithl*, شبيه *shabih*
Like as, ك *ka* (prefix)
Likewise, كذلك *kathâlik*
Limb, joint, عضو *ʿadw*
Lime, كلس *kils*
Limit, حدّ hadd
Limited (he), حدد haddad
Line (a), خط khatt (plur. خطوط khutût)
Linen, كتان *kuttân*
Lining (of an article of dress), بطانة *bitâna*
Lined (as a garment), مبطن *mubattan*
Lion, اسد *asad*, سبع *sabʿ*
Lip, شفة *shiffa*
Liquid, مائع *mâʿiʿ*
List, catalogue, فهرسة *fahrasa, fihrist*
Listened (he), استمع *istamaʿ*
Litter (vehicle), محافة *muhâffa*, هودج *haudaj*
Little, صغير sagîr, قليل *qalîl*
Littleness, صغر sigar
Lived (he), he was alive, عاش *ʿâsh*
Livelihood, معاش *maʿâsh*
Liver (the), كبد *kibd*
Living (alive), حي hayy (pl. احيا *ahyâ*)
Load (a), حمل *haml*

Loaded (he), حمّل h*ammal*
—— (a gun), دك *dakk*
Loaf, رغيف *ragîf*
Loan, قرض *qard*
Lock, قفل *qufl*
Locked (he), قفل *qafal*
Locust, جرادة *jarâda*
Loitered (he), تكاسل *takâsal*
Long, lengthy, طويل t*awîl*
Look (a), نظرة *nazra*
Looked at (he), نظر *nazar*
Looking-glass, مرآة *mirât*, مراية *mirâya*
Loose, محلول *mahlûl*, مسترخي *mustar*khî
—— he loosed, حل h*all*, فك *fakk*
Lord, سيد *sayyid*, *sîd*
Lose—he lost, ضيع d*ayya*ι
—— he endured loss, خسر kh*asir*
—— it was lost, ضاع d*â*ι
Loss, خسارة kh*asâra*
Love, عشق ι*ishq*, حب h*ibb*
Loved (he), حب h*abb*
Loved, *partic.*, محبوب *mah-bûb*
Lover, عاشق ι*ashiq*
Low, سافل *sâfil*, واطي *wâti*
Luck, بخت *bakht*, طالع t*âli*ι
—— (bad), نحس *nahs*
—— (good), اقبال *iqbâl*, سعادة *sa*ι*âda*
Luggage, عفش ι*afsh*, اثقال *athqâl*
Lungs, رية *riya*

M.

Machine, آلة *âla*
Mad, مجنون *majnûn*
Maddened (it), جنن *jannan*
Made, *particip.*, معمول *ma*ι*mûl*, مفعول *maf*ι*ûl*
Madness, جنون *junûn*
Magazine, store-house, مخزن *makhzan*
Magic, سحر *sihr*
Magician, سحّار *sahhâr*
Magnificent, جليل *jalîl*
Maid, بنت *bint*, بكر *bikr*
Maid-servant, جارية *jâriya*, خادمة kh*âdima*
—— lady's-maid مشاطة *mashshâta*

Make—he made, he did, عمل *ιamal*, فعل *faιal*
Maker, عامل *ιâmil*, صانع sâ*niι*
Male, ذكر th*akar*
Managed (he), دبّر *dabbar*
Mankind, انسان *insân*
Man (a), رجل *rajul*
Manner, manners, behaviour, سيرة *sîra*, سير *sayyir*, اداب *adâb*, اخلاق *a*kh*lâq*
Manner, mode, منوال *minwâl*
Manufactory, كرخانة *kar*-kh*âna*, معمل *maιmal*
Map, خرطة kh*arta*,
Marble, مرمر *marmar*, رخام *ru*kh*âm*
Marched (he), مشي *masha*, زحف *za*h*af*
Mare, فرس *faras*
Market, سوق *sûq* (pl. اسواق *aswâq*)
Marriage, زواج *ziwâj*
Married (he), تزوج *tazawwaj*
Martyr, شهيد *shahîd* (pl. شهدآ *shuhadâ*)
Martyrdom, شهادة *shahâda*

Masculine (gender), مذكر *muthakkar*
Master, معلم *muιallim*, سيد *sayyid* or *sîd*, صاحب sâ*hib*
Matter, affair, امر *amr*
Mat, حصيرة h*asîra*
Match (a lucifer-), كبريت *kibrît*
Mean—it meant, عني *ιana*
Mean (sordid), حقير h*aqîr*, خسيس kh*asîs*
Meaning, معني *maιna*
Means (method), وسيلة *wasîla*
Meantime (in the), بينما *bainamâ*, فى غضون ذلك *fi gudûn* th*alik*
Measure, قياس *qiyâs*
Measured (he), قاس *qâs*
Meat—flesh-meat, لحم *la*h*m*; food in general, طعام *taιâm*
Medicine (the art), طب t*ibb*
—— (the drugs), دوا *dawâ*, علاج *ιilâj*
Meet—he met, لاقي *laqa*, صادف sâ*daf*

Melon, بطيخة battîkha

Melt—he melted (something), ذوب thawwab (dawwab)

—— it melted, became liquid, ذاب thâb (dâb)

Memory, ذاكرة thâkira, ذكر thikr

Men, رجال rijâl, ناس nâs

Mend—he repaired, رمرم ramram

—— he improved (something), اصلح aslah, صلح sallah

—— he, or it, mended, became better, اصطلح istalah

Mentioned, مذكور mathkûr

—— (he), ذكر thakar

Merchandise, تجارة tijâra, بضاعة bidaʿa

Merchant, تاجر tâjir (pl. تجار tujjâr)

Merciful, رحيم rahîm

Mercury (quicksilver), زيبق zîbaq

Merit, استحقاق istihqâq

Message, رسالة risâla

Messenger, رسول rasûl, قاصد qâsid, ساعي sâʿí

Middle, وسط wasat, نصف nusf

Mild, حليم halîm

Mile, ميل mîl

Milk, لبن laban, حليب halîb

Mill, طاحونة tâhûna, رحي raha

Minced (he), فرم faram

Mind, s., بال bâl, عقل ʿaql

Mine (underground), معدن maʿdan

Miracle, عجيبة ʿajîba

Mirth, فرح farah, طرب tarab

Mischief, مضرة mudarra, سوء sû'

Miserable, شقي shaqî, نكد nakid

Misery, شقاوة shaqâwa

Misfortune, بلا balâ, مصيبة musîba

Mismanagement, سوء تدبير sû' tadbîr

Mistake, غلط galat

Mistress, ست sitt, خاتون khâtûn

Mixed (he), مزج *mazaj*, خلط kh*alat*

Mixture, خلط kh*alt*, اختلاط *i*kh*tilât*

Mode, manner, وجه *wajh*, اسلوب *aslûb*

Moderate, *adj.*, معتدل *mu*ι*tadil*

Moderated (he), عدل ι*addal*

Moderation, اعتدال *i*ι*tidâl*

Modern, متاخر *muta'akh*-kh*ir*, محدث *mu*h*dath*

Modest, محتشم *mu*h*tashim*

Modesty, حشمه h*ishma*

Moment (of time), دقيقة *daqíqa*

Monastery, دير *dair*

Money (coin), فلوس *fulús*

—— (ready), نقد *naqd*

—— (wealth), مال *mâl*

Money-changer, صراف *sar-râf*

Monk, راهب *râhib*

Monkey, ميمون *maimûn*

Month, شهر *shahr*

Moon, قمر *qamar*; the full moon, بدر *badr*

Morals, اخلاق *a*kh*lâq*, اداب *adâb*

More, *adject.*, اكثر *akthar*

—— further, again, *adv.*, كمان *kamân*

Morning, صبح s*ub*h

Morrow, to-morrow, غدا *gadâ*

Morsel, لقمة *luqma*

Mosque, مسجد *masjid* (pl. مساجد *masâjid*)

Mosquito, ناموس *nâmús*

Mother, امّ *umm*, والدة *wâlida*

Mount—*see* Rise, Ride, etc.

Mountain, جبل *jabal* (pl. جبال *jibâl*)

Mourned (he), حزن h*azin*

Mournful, حزين h*azin*

Mouse, فار *fâr* (pl. فيران *fîrân*)

Moustaches, شوارب *shawârib*

Mouth, فم *fum*, *fam*, (pl. افواه *afwâh*)

Moved, set in motion (he or it), حرك h*arrak*

—— was in motion (he or it), تحرك *ta*h*arrak*

Movement, حركة h*araka*

Much, كثير *kathîr* وافر *wâfir*, جزيل *jazîl*
Mud, وحل *wahl*
Mule, بغل *bagl*
Muleteer, بغال *baggâl*
Murder, قتل *qatl*
Murdered (he), قتل *qatal*
Murderer, قاتل *qâtil*
Mushroom, كماة *kamât*
Music, موسيقا *mûsîqâ*, نوبة *nauba*
Musician, نوباتي *naubâtî*
Musk, مسك *misk*
Must, *auxil. verb*—the word لازم *lâzim* (necessary, obligatory) is used for it in connection with the principal verb.
Mustard, خردل kh*ardal*
Mutton, لحم ضاني *lahm* d*ânî*, لحم غنمى *lahm ganamî*
Myrtle, آس *âs*
Mystery, سرّ *sirr* (pl. اسرار *asrâr*)

N.

Nail, a spike, مسمار *mismâr* (pl. مسامير *masâmîr*)
Nail (of finger or toe), ظُفر *zufr* (pl. اظافير *azâfîr*)
Naked, عريان *ιaryân*
Name, اسم *ism* (pl. اسمآ *asmâ*)
Named (he), سمى *samma*
Named, *particip.*, مسمي *musamma*
Namely, videlicet, يعني *yaιnî*
Napkin, فوطة *fûta*
Narrated (he), حكي h*aka*
Narration, narrative, تقرير *taqrîr*, نقل *naql*, قصة *qissa*, حكاية h*ikâya*
Narrator, راوي *râwî*, حاكي h*âkî*, محدث *mu*h*addith*
Narrow, ضيّق d*ayyiq*
Nasty, نجس *najis*,
Nation, امّة *umma*, طايفة *tâʿifa*, ملة *milla*
Native, بلدى *baladî*
Native country, وطن *watan*
Nativity, مولد *maulid*, ميلاد *mîlâd*
Natural, طبيعي *tabîιî*
Nature, temperament, طبيعة *tabîιa*

Naughty, شرير *sharîr*
Navigation, سفر البحر *safar al-bahr*
Near, قريب *qarîb*
Nearly, نحو *nahw*
Neat, نظيف *nazîf*
Necessarily, لا بد *lâ budd*
Necessary, لازم *lâzim*
Necessity, لزوم *luzûm*, اقتضا *iqtidâ*, ضرورة *durûra*
Neck, عنق *ʻunq*, رقبة *raqaba*
Necklace, عقد *ʻiqd*, طوق *tauq*
Need, حاجة *hâjah*, احتياج *ihtiyâj*
Needed (he), احتاج *ihtâj*
Needy, محتاج *muhtâj*
Neglect, اهمال *ihmâl*
Neglected (he), اهمل *ahmal*
Negligent, مهمل *muhmil*
Neighbour, جار *jâr* (pl. جيران *jîrân*)
Neither, nor, ولا, لا *lâ*, *walâ*
Nest (a bird's) عش *ʻush*, وكر *wikr*
Net, شبكة *shabaka*
Never, ابدا *abadan*, اصلا *aslan*, قط *qatt*
New, جديد *jadîd*
News, خبر *khabar* (pl. اخبار *akhbâr*)
Next (near), قريب *qarîb*
—— (after), قابل *qâbil*, تالي *tâli*
Night, ليلة *laila*, ليل *lail* (pl. ليال *layâl*, or *layâli*)
Nightingale, بلبل *bulbul*, عندليب *ʻandalîb*
Nightmare, كابوس *kâbûs*
No, لا *la*, ليس *lais*
Noble, شريف *sharîf*
Noise, ضجة *dajja*, شماتة *shamâta*
None, لا احد *lâ ahad*
Nonsense, هذيان *hathayân*
Noon, midday, any time from 12 to 1, ظهر *zuhr*
North, شمال *shimâl*
Nose, انف *anf*, *inf*
Not, لا *lâ*, ما *mâ*, غير *gaîr*
Not at all, كلا *kallâ* اصلا *aslan*
Nothing, لا شي *lâ shay*
Novelty, جدة *jidda*

Now, الان *alân*, هذا الوقت *hâthâ al-waqt*, دي الوقت *di l-waqt*

Number, عدد *ʿadad*

Numerous, عديد *ʿadîd*, وافر *wâfir*

Nuptials, عرس *ʿurs*

Nurse, *s.*, مرضعة *murdiʿa*, دايه *dâya*

Nut, جوز, جوزة *jauza, jauz*

O.

Oak, بلوط *ballût*

Oar, مقداف *miqdâf*

Oath, يمين *yamîn*, قسم *qasam*

Obedience, طاعة *tâʿa*

Obedient, طائع *tâʾiʿ*, مطيع *mutîʿ*

Obeyed (he), طاع *tâʿ*, اطاع *atâʿ*

Objected (he), اعترض *iʿtarad*

Objection, اعتراض *iʿtirâd*

Obligation (something binding), فرض *fard*, وجوبة *wujûba*

—— a favour, احسان *ihsân*, منة *minna*

Obligatory, لزومي *luzûmî* فرضي *fardî*

Obliged (he)—*see* Compel

—— he conferred a favour upon, من على *mann ʿala*

Obscure, dark, مظلم *muzlim*

Observation, watchfulness, ملاحظة *mulâhaza*

Observed (he), لاحظ *lâhaz*

Obstacle, مانع *mânaʿ*

Obstinate, عنيد *ʿanîd*, معاند *muʿânid*

Obstinate (he was), عاند *ʿânad*

Obtained (he), حصّل *hassal*, نال *nâl*

Occasion, فرصة *fursah*, وقت *waqt*

Occupant, occupier, متصرف *mutasarrif*

Occupation, occupancy, تصرف *tasarruf*

—— *see* Employment

Occupied (he), possessed, تصرف *tasarraf*

—— *see* Employ

—— he occupied himself, اشتغل *ishtagal*

Occurred (it), وقع *waqa‘* حدث hadath, جري *jara*

Occurrence, وقوع *wuqû‘*, عارض *‘ârid*

Odd (in number), فرد *fard*, طاق *tâq*

—— *see* Strange

Offence, transgression, اساءة *isâ‘a*

—— (he gave), اسآء *asâ‘a*

—— (he took), اِنغمّ *ingamm*

Offered (he), presented, قدم *qaddam*

—— (proposed), عرض *‘arad*

Office, function, منصب *mansab*, وظيفة *wazífa*

Officer, official, ضابط *dâbit*, ذو وظيفة thû *wazîfa*

Often, كثيرا *kathîran*. As often as, مهما *mahmâ*

Oil, زيت *zait*

Old (ancient), عتيق *‘atîq*, قديم *qadîm*

— (man), شيخ *shaikh*

— (woman), عجوز *‘ajûz*

Olives, زيتون *zaitûn*

Once (a single occasion), مرة *marra*

—— *see* Formerly

Only, *adverb*, فقط *faqat*

Opened (he), فتح *fatah*

Open, opened, مفتوح *maftûh*

Opinion, ظن *zann*, راي *râ‘i*

—— in religion, مذهب *mathhab*

Opponent, مخالف *mukhâlif*

Opportunity, فرصة *fursa*

Opposite, *prep.*, حذا *hithâ*

—— (facing), *adj.*, مقابل *muqâbil*

Opposition, مناقضة *munâqada*

Oppressed (he), ظلم *zalam*

Oppression, ظلم *zulm*

Or, او *aw*

Orange, برتقان *burtuqân*

Order (arrangement), ترتيب *tartîb*, تدبير *tadbîr*, نظام *nizâm*

Order (command), وصية *wasiyya*, امر *amr* (pl. اوامر *awâmir*)

Ordered (he), امر *amar*

Origin, اصل *asl* (pl. اصول *usûl*)
Ornament, زينة *zîna*
Ornamented, مزين *muzayyan*
Orphan, يتيم *yatîm* (pl. ايتام *aitâm*)
Other, اخر *akhar*, fem. اخري *ukhra*, غير *gair*
Ought—*see* Behoves (it)
Out, خارج *khârij*, برا *barrâ*
Outside, في الخارج *fi 'l-khârij*
—— (the), ظاهر *zâhir*
Over, فوق *fawq*
Overflowed (it), طفح *tafah*
Overtook (he), ادرك *adrak*, لحق *lahiq*
Overturned (he), قلب *qalab*
Owed (he), عليه دين *ʿalaih dain*
Owl, بوم *bûm*
Ox, بقرة *baqara*
Owner, صاحب *sâhib*, مالك *mâlik*

P.

Page (of a book), صفحة *safha*, صحيفة *sahîfa*
Pail, bucket, دلو *dalw*
Pain, وجع *wajaʿ*, الم *alam*
Pained (it), وجع *wajjaʿ*
Painful, موجع *mûjiʿ*, اليم *alîm*
Painted, coloured (he), لون *lawwan*, نقش *naqqash*
—— he delineated, صور *sawwar*
Painting (the art or practice of), نقش *naqsh*
—— *see* Picture
Pair (a), زوج *zauj*
Pale, pallid, اصفر *asfar* (fem. صفرا *safrâ*)
Palm (a tree), نخل *nakhl*
Palm (of the hand), كف *kaff*
Paper, ورق *waraq*, قرطاس *qartas*
—— (a sheet, or leaf, of), ورقة *waraqa*
—— (blotting-), ورق نشاف *waraq nashshâf*
Parasol, sunshade, شمسية *shamsiyya*

Parcel (bundle), صرة *surrah*, حزمة h*uzma*

Pardon (he asked), استغفر *istagfar*

—— *see* Forgive

Parents, والدانِ *wâlidân*

Parlour, غرفة *gurfa*

Parrot, درة *durra*, ببغا *babbagâ*

Parsley, بقدونس *baqdûnis*

Part, portion, حصة h*issa*, قسم *qism*, قطعة *qit*ʻ*a*

Parted from (he), افترق *iftaraq*

Participated (he), اشترك في *ishtarak fî*

Particular, special, مخصوص *ma*khs*ûs*

Particularly, خصوصا khu*sû-san*

Partner, شريك *sharîk*

Party, assemblage, جماعة *jamâ*ʻ*a*

Pass—he passed, went over, عبر ʻ*abar*, مر *marr*

—— he passed on, دهب th*ahab*

Passage (of troops), مرور *murûr*

Passenger, مار *mârr*, مسافر *musâfir*

Passport, تذكرة السفر *ta*th*kirat as-safar*, جواز *jawâz*

Past, bygone, سابق *sâbiq*, ماضي *mâdî*

Path, ممر *mamarr*, مسلك *maslak*, طريق *tarîq*

Patience, صبر *sabr*

Patient, *adj.*, صبور *sabûr*

Paused (he), وقف *waqaf*

Pay—he paid, وفي *wafa*, ادّى *adda*,

Payment, وفآ *wafâ*, ادآ *adâ*

Peace, صلح *sulh*

—— in a religious sense, سلام *salâm*

Pearl, لولو *lûlû* (pl. لالي *laâlî*)

Peasant, فلّاح *fallâh*

Peep (a), لمحة *lamha*

Pen, قلم *qalam*

Peninsula, جزيرة *jazîra*

Penknife, مبرا *mibrâ*

People, ناس *nâs*, اهل *ahl*, قوم *qawm*
Pepper, فلفل *fulful*
Perfect, كامل *kâmil*, تام *tamm*
Perfection, كمال *kamâl*
Perforated (he), ثقب *thaqab*
Perfume, عطر *ʿutr*, بخور *bakhûr*
Perfumed (it), عطر *ʿattar*, بخر *bakhkhar*
Perhaps, لعل *laʿalla*
Perished (he, or it), هلك *halak*
Permanent, ثابت *thâbit*, دايم *dâʿim*
Permission, اجازة *ijâza*, اذن *ithn*
Permit, *imperat.*, خل kh*alli*
Permitted (he), خلي kh*alla*
Perpetual, ابدى *abadî*, دايم *dâïm*
Perplexed, حيران h*airân*
—— (it), حير h*ayyar*
—— (he was), احتار *i*h*târ*
Perseverance, مواظبة *muwâzaba*
Persevered (he), استمر *istamarr*, واظب *wâzab*
Person, شخص *sh*akhs (plur. اشخاص *ash*khâs), نفر *nafar*
—— (a certain), so-and-so, فلان *fulân*
Personally, in person, بالذات *bi* 'th-th*ât*
Perspired (he), عرق *ʿaraq*
Persuaded (he), اقنع *aqnaʿ*
Petition, عرض حال *ʿard*-hâl
Phial, شيشة *shîsha*, حنجور h*unjûr*
Physic—*see* Medicine
Physician—*see* Doctor
Piastre, غروش عرش *gursh*, *gurûsh*, قروش قرش *qirsh*, *qurûsh*
Pickles, مخلّل *mu*kh*allal*
Picture, صورة *sûra*, نقش *naqsh*, تصوير *taswîr*
Piece, bit, قطعة *qitʿa*
Pierced (it), نفذ *nafa*th
Pig, خنزير kh*inzîr*
Pigeon, حمامة h*amâma*, يمامة *yamâma*

Pillar, عمود *ιamûd*, (pl. اعمدة *aιmidat*, and عواميد *ιawâmîd*

Pillow, مخده *mukhadda*

Pin (a), دبوس *dabbûs* (pl. دبابيس *dabbâbîs*)

Pincers, كلبتون *kalbatûn*

Pinched (he), قرص *qaras*

Pious, تقى *taqî*

Pipe (a), شبوك *shibûk*

Pistol, طبانجة *tabânja*

Pit, ditch, hole, حفره *hufra*

Pity—he pitied, شفق *shafaq*, رحم *raham*

Pity, شفقة *shafaqa*

Place, position, مكان *makân*, موضع *mawdaι*

Placed (he), he put, وضع *wadaι*

Plague, pestilence, طاعون *tâιûn*, وبآ *wabâ*

Plaister (for a wound), لزقة *lazqa*

Plank, لوح *lauh* (pl. الواح *alwâh*)

Planted (he), غرس *garas*

Plate, صحن *sahn*, صحفة *sahfa*

Play, sport, لعب *laιb*, لعبة *luιba*

Played (he), لعب *laιib*

Pleasant, مرضي *mardî* سارّ *sârr*

Please (if you), من فضلك *min fadlak*

Pleased (it), ارضي *arda*, اعجب *aιjab*

Pleasure, لذه *laththa*, سرور *surûr*

Pledge (a), رهن *rahn*

Plentiful, وافر *wâfir*

Plenty, plenteousness, كثره *kathra*, وفور *wufûr*

Plough (a), فدان *faddân*

Ploughed (he), حرث *harath*

Plundered (he), نهب *nahab*

Pocket, جيب *jaib*

Poet, شاعر *shâιir* (pl. شعرا *shuιarâ*)

Poetry, شعر *shiιr*

Point (of a knife or needle) حدّ *hadd*, راس *râs*

Pointed to (he), دل علي *dall ιala*

Polish, gloss, صقل *saql*

Polished (he), صقل *saqal*
Polite, اديب *adîb*
Politeness, ادب *adab*
Pony, مهر *muhr*
Pool, pond, غدير *gadîr*, حوض h*aud*
Poor, فقير *faqîr*
Port, haven, مينا *mînâ*
Porter (doorkeeper), بوّاب *bawwâb*
Porter (carrier), حمّال *hammâl*
Portion, حصة h*issa*, قسمة *qisma*
Portrait, صورة *sûra*, تصوير *taswîr*
Portrait-painter, مصور *musawwir*
Possessing, being the possessor of, *is expressed by* ذو thú, ذات thât, صاحب sâh*ib*
Possessed (he), ملك *malak*
Possession, ملك *mulk*, تصرف *tasarruf*
Possibility, امكان *imkân*
Possible, ممكن *mumkin*

Potatoes, بطاطس *batâtis*
Poured (he), he poured out, صب *sabb*, سكب *sakab*
Poverty, فقر *faqr*
Powder, سفوف *sufûf*
—— gun-, باروت *bârût*, بارود *bârûd*
Power, قدرة *qudra* اقتدار *iqtidâr*
Powerful, قادر *qâdir*, عزيز *ιazîz*
Practice, عادة *ιada*, ممارسة *mumârasa*, استعمال *istiιmâl*
Praise, حمد h*amd*, مدح *mad*h, ثنا *thanâ*
Praised (he), حمد h*amad*, مدح *madah*
Prayed (he), صلي *salla*
Prayer, صلوة *salât*, دعا *duιâ*
Prayers (the call to), اذان *athan*
Preached (he), وعظ *waιaz*
Preacher, واعظ *waιiz* خطيب khat*îb*

Precious, costly, ثمين *thamín*

Preface, مقدمة *muqaddama*, ديباجة *díbâja*

Preferred (he), رجّح *rajjah*, فضّل علي *faddal ‹ala*

Preference, ترجيح *tarjíh*

Prepared (he), تهيا *tahayyâ*, حضر *haddar*

Presence, حضور *hudûr*, حضرة *hadra*

Present (not absent), حاضر *hâdir*

—— (a gift), هدية *hadiya*, تحفة *tuhfa*, بخشيش *bakhshísh*

Presented (he), بخشش *bakhshash*, وهب *wahab*

Presently, now, حالا *hâlan*

Pretence, pretext, تعلل *ta‹allul*, عذر *‹uthr*

—— claim, دعوى *da‹wa*

Pretty, كويس *kuwayyis*

Prevailed (he), غلب *galab*

Prevented (he), منع *mana‹*

Price, ثمن *thaman*, قيمة *qíma*, سعر *si‹r*

Pricking, *s.*, همزة *hamza*

Pride, تكبر *takabbur*, غرور *gurûr*

Printed (he), طبع *taba‹*

Prison, سجن *sajn*, حبس *habs*

Prisoner, محبوس *mahbûs*

Privacy, خلوة *khalwa*

Probable, محتمل *muhtamil*

Produce (of cultivation or vegetation), حاصل *hâsil*, غلة *galla*

Profit, فايدة *fa'ida*

Profitable, مفيد *mufíd*

Profited (he), انتفع *intafa‹*

Promise (a), وعد *wa‹d*

Promised (he), وعد *wa‹ad*

Pronounced (he), articulated, لفظ *lafaz*

Proof, دليل *dalíl*

Proper, واجب *wâjib*, مناسب *munâsib*

Property, possessions, ملك *mulk*, مال *mâl*

—— a quality or peculiarity, خاصة *khâssa*

Prophet, نبى *nabí* (*nabiyy*)

Proportion, مناسبة *munâsaba*

Proportionate, متناسب *mutanâsib*

Proposal, عرض *ʿard*

Proposed (he), عرض *ʿarad*

Prose, نثر *nathr*

Prospect, منظر *manzar*

Prospered (he), افلح *aflah*

Prosperous, موفق *muwaffaq*, ناجح *nâjih*

Protected (he), حمى *hama*

Protection, حماية *himâya*

Proud, متكبر *mutakabbir*

Proved (he), demonstrated, برهن *barhan*

—— he tested, امتحن *imtahan*

Proverb, مثل *mathal* (pl. امثال *amthâl*)

Providence (divine), عناية الله *ʿinâyat Allâh*

Province (a), ايالة *ayâla*

Provisions, ذخيرة *thakhîra*, زاد *zâd*

Prudence, بصيرة *basîra*, فطنة *fitna*

Publisher (of books), ناشر *nâshir*

Pulled (he), جذب *jathab*, سحب *sahab*

Pulse (the), نبض *nabd*

Punished (he), عاقب *ʿâqab*, عذب *ʿaththab*

—— (he was), تعاقب *taʿâqab*

Punishment, عذاب *ʿathâb*

Pupil, scholar, تلميذ *talmîth*

Pure, نقي *naqî*, طاهر *tâhir*, خالص *khâlîs*

Purification, تطهير *tathîr*

Purpose, قصد *qasd*

Purse, كيس *kîs*

Pursued (he), لاحق *lahaq*, طارد *târad*

Pushed (he), دفع *dafaʿ*

Put—*see* Place

Q.

Quail (a bird), سمان *summân*

Quality, كيفية *kaifiyya*, صفة *sifa*

Quantity, كمية *kammiyya*, مقدار *miqdâr*

Quarrel (a), نزاع *nizâʿ*, خصام *khîsâm*

Quarrelled (he), نازع *nâzaι*

Quarter (a fourth), ربع *rubι*

—— (region or district), حارة h*âra*

Queen, ملكة *malika*

Quenched (he), طفي t*afa*

Question, سوال *sû'âl*, مسئلة *mas'âla*

Questioned (he), سال *sa'al*, استفهم *istafham*, استفسر *istafsar*

Quickly, سريعًا *sarîιan*

Quiet, *adj.*, ساكت *sâkit*, ساكن *sâkin*, مطمئن *mut-ma'in*

—— *sub.*, راحة *raha*, هدو *hadû'*

Quill (feather), ريشة *rîsha*

Quince, سفرجل *safarjal*

Quitted (he), ترك *tarak*, هجر *hajar*

Quotation, ايراد *îrâd*, اقتباس *iqtibâs*

Quoted (he), اقتبس *iqtabas*,

R.

Rabbit, ارنب *arnab*

Radish, فجل *fijl*

Rags, مرقعيات *marqaιyât* رعابيل *raιâbîl*

Railway, طريق الحديد t*arîq al*-h*adîd*, سكة الحديد *sikkat al*-h*adîd*

Rain, *v.* and *s.*, مطر *matar*

Raised, uplifted, مرتفع *murtafiι*

—— (he), رفع *rafaι*

Raisins, زبيب *zabîb*

Rank, or row (soldiers), صفّ s*aff*

Rapid, سريع *sarîι*

Rapidity, سرعة *surιa*

Rare, نادر *nâdir*

Rash, متهور *mutahawwir*

Rat, جردون *jirdaun*

Rate, proportion, مناسبة *munâsaba*

Ravaged or wasted (he), خرب k*harrab*

Raven (a), زاغ *zâg*

Raw, نئ *nai*, خام k*hâm*

Razor, موس *mûs*
Reached (he, or it), بلغ *balag*, حصل hassal
Read (he), قرا *qar'â*
Reader, قاري *qârî*
Reading, *subst.*, قراة *qir'a*
Ready, حاضر ha*dir*
Real, حقيقي h*aqîqî*
Reaped (he), حصد h*asad*
Reason (intellect), عقل *ιaql*
—— *see* Cause
Reasonable, معقول *maιqûl*
Rebellion, عصاوة *ιasâwa*
Receipt, وصول *wusûl*, رجعة *rajιa*
Received (he), تسلم *tasallam*
—— (welcomed, entertained), ترحب *tara*hh*ab*, استقبل *istaqbal*, ضاف d*af*
Recent, حادث h*âdith*, حديث h*adîth*
Reckoned (he), حسب h*asab*, عد *ιadd*
Reclined (he), اتكي *ittaka*, انسند *insanad*
Reclining, reclined, متكي *muttakî*
Recognized, recollected, (he), تذكر *tathakkar*
Recollection, تذكر *tathakkur*
Recommendation, توصية *tawsiyya*
Recommended (he), وصف *wasaf*, وصي *wassa*
Recommended, موصي *muwassa*
Recompense, مكافاه *mukâfâ*,
Recompensed, مكافي *mukâfi* مجازي *mujâzi*
Recovered, regained (he), استرد *istaradd*
Recovered, he got well, افاق *afâq*
Recovery (of health), افاقة *ifâqa*
Red, احمر *a*h*mar*, fem., حمرا h*amra*
—— (it was or became), احمر *i*h*marr*
Redden (it made red), حمر h*ammar*
Reflected (he), considered, فكر *fakkar*

Reflected (it), threw back, انعكس *inιakas*

Reflexion, thought, تفكر *tafakkur*

Refrained (he), احترز *iħtaraz*

Refused (he), ابى *aba*, امتنع *imtanaι*

Regard, esteem, اعتبار *iιtibâr*

Regiment (of an army), الاي *alaï* (*Turkish*)

Regretted (he), تأسّف *ta'assaf*

Regular, مرتب *murattab*

Regularity, ترتيب *tartîb*

Rejected (he), رد *radd*

Rejoiced (he), فرح, *fariħ*

Relation, narrative, تقرير *taqrîr*

Relative (a), قريب *qarîb*

Religion, دين *dîn*, ايمان *îmân*, ملة *milla*

Relied on (he), اعتمد علي *iιtamad ιala*

Remained (he)—*see* Stay

Remained (it), it was left, بقى *baqa*

Remaining, remainder, surplus, باقي *bâqî*

Remark—*see* Observe

Remedy (medical), علاج *ιilâj* تداوي *tadâwî*

Remembrance, ذكرة *thikrah*

—— *see* Recollect

Removed, changed his residence (he), انتقل *intaqal*

—— took away (he), نقل *naqal*

Renewed (he), جدّد *jaddad*

Rent (hire), كرا *kirâ*, اجرة *ijra*

Repair—*see* Mend

Repeated (he), كرر *karrar*

Repelled (he) دفع *dafaι*

Repentance, ندامة *nadâma*, توبة *tauba*

Repented (he), تاب *tâb*, ندم *nadam*

Reply—*see* Answer

Reported (he), قرّر *qarrar*, اشاع *ashâι*

Repose—*see* Rest

Reproached (he), لام *lâm*, وبّخ *wabbakh*

Reptiles, هوام *hawwâm*, حشرات *hasharât*

Request (a), التماس *iltimâs*

Requested (he), طلب t*alab*, التمس *iltamas*

Resemblance, تمثيل *tamthîl*

Resided—*see* Dwell

Resignation (to providence), تسليم *taslîm*

Resisted (he), قاوم *qâwam*, مانع *mânaι*, خالف khâ*laf*

Resoluteness, عزيمة *ιazîma*

Resolute, ذو عزيمة thû *ιazî-ma*

Resolved (he), عزم *ιazam*, قصد *qasad*

Respect, تكريم *takrîm*, اكرام *ikrâm*

Respected (he), كرم *karram*, اعتبر *iιtabar*

Respecting, with reference to, بخصوص *bi*-khu*sûs* نسبةً *nisbatan*

Rest, *s.*, راحة *râ*ha, استراحة *istirâ*ha

Rested (he), استراح *istarâ*h

Restless, بلاراحة *bilâ râ*ha, قلقان *qalqân*

Restrained, checked (he), ضبط d*abat*

Result, *s.*, نتيجة *natîja*, حاصل *hâsil*

Retired (he), انصرف *insaraf*

Retirement, reclusion, خلوة kh*alwa*

—— departure, انصراف *insirâf*

Return, *s.*, رجوع *rujûι*

Returned (he), رجع *rajaι*

—— gave back, رجع *rajjaι*, رد *radd*

Revenge, *sub.*, نقمة *naqma*, انتقام *intiqâm*

Reversed—*see* Inverted

Revived (he gave new life), احيي *ahya*

—— (he received new life), انعاش *inιâsh*

Revolution (revolving, changing), تقلب *taqallub*

Reward, جزا *jazâ*

Rewarded (he), كافي *kâfa*, عوض *ιawwad*

Rib, ضلع d*alaι*

Rich, غني *ganî* (*ganiyy*)

Riches, مال *mâl*, غنى *gana*
Rice, رز *ruzz*
Ride—he rode, ركب *rakib*
Rider, راكب *râkib*
Right, just title, حق h*aqq*
—— correct, صحيح sa*hîh*
Right (not left), يمين *yamîn*
Ring, حلقة h*alqa* ; a seal-ring, خاتم kh*âtim*
Ripe, مستوي *mustawî*
Rise — he rose (as the moon), طلع *tâla*ʿ
— he stood up, قام *qâm*
River, نهر *nahr* (pl. انهار *anhâr*)
Road, طريق t*arîq* (pl. طرق t*uruq*), درب *darb*
Roasted, مشوي *mushwî*
—— (he), شوي *shawa*
Robbed (he), سرق *saraq*
Robber, لصّ *liss* (pl. لصوص *lusûs*), حرامي *harâmî*, سراق *sarrâq*
Robe, كسوة *kîswa*, قفتان *qaftân*, خلعة kh*il*ʿ*at*
Rock (a), صخرة sakh*ra*
Roof, سطح *sat'h*, سقف *saqf*
Room, chamber, اوضه *awda*
Root, اصل *asl*
Rope, حبل h*abl*
Rose (a), وردة *warda*
Rough, خشن kh*ushn*
Round (circular), مدور *mu-dawwar*
Round about, حول h*aul*
Routed (he), هزم *hazzam*
Rude, brutal, غليظ *galîz*
Ruin, devastation, خراب kh*arâb*, تخريب *takhrîb*
Rule (regulation), قانون *qânûn*
Run—he ran, ركض *rakad*
Rust, صدا sa*dâ*

S.

Sack, bag, زكيبة *zakîba*
Sacred, مقدس *muqaddas*
Sad, كئيب *ka'îb*, حزين h*azîn*
Saddle, سرج *sarj*
Saddler, سراج *sarrâj*
Safe, secure, مامون *ma'amûn*
Safety, سلامة *salâma*

Sail (of a ship), *subst.*, شراع *shirâ‘*, قلع *qala‘*
Sailor, بحري *bahrí*
Salary, جمكية *jamkiyya*
Sale, بيع *bai‘*
Salt, ملح *milh*
Salted, مملوح *mamlûh*
Salty, مالح *mâlih*
Sand, رمل *raml*
Satisfied (it) *physically*, شبع *shabba‘*, اشبع *ashba‘*
—— (he was), شبع *shabi‘*, اكتفي *iktafa*
—— *see* Contentment
Saved (he), حفظ h*afaz*, خلص kh*allas*
Saw (a carpenter's), منشار *minshâr*
Say—he said, قال *qâl*
Scales, balance, ميزان *mîzân*
School, مدرسة *madrasa*, مكتب *maktab*
Science, علم *‘ilm*, فن *fann*
Scissors, مقص *maqass*
Scoundrel, خبيث kh*abîth*, فاسق *fâsiq*

Sea, بحر *bahr*
Sealed (he), ختم *khatam*
Seal-ring, خاتم kh*âtim*
Searched (he), فتش *fattash*
Season, time, اوان *awân*
Seat (a), كرسي *kursî*
Secret, *sub.*, سر *sirr*
—— *adj.*, سرى *sirrî*, خفي kh*afî*
See—he saw, نظر *nazar*, شاف *shâf*, راى *ra‘a*
Seed, بزر *bizr*
—— (he sowed), زرع *zara‘*
Seek—he sought, طلب t*alab*, فتش *fattash*
Seem, ظهر *zahar*
Seized (he), قبض *qabad*
Seldom, غبا *gibban*, نادرا *nadiran*
Self, نفس *nafs;* myself, نفسي *nafsî;* himself, نفسه *nafsuh*
Sell—he sold, باع *bâ‘*
Selling (act of), بيع *bai‘*
Send—he sent, بعث *ba‘ath*, ارسل *arsal*

Sender, مرسل *mursil*
Sent, *partic.*, مرسل *mursal*, مبعوث *mabιûth*
Sensible, shrewd, عاقل *ιâqil*
Sense (understanding), عقل *ιaql*; (meaning), معنى *maιna*
Separate, منفرق *munfariq*
Separation, مفارقة *mufaraqa*
Serpent—*see* Snake
Servant, خادم kh*âdim* (pl. خدام kh*uddâm*)
—— *see also* Maid-servant
Service, خدمة kh*idma*
Servitude, عبودية *ιubûdiyya*
Set (as a jewel), مرصع *murassaι*
Set (it), as the sun, غرب *ga-rab*, غاب *gâb* (غربت الشمس)
Several times, مرارا *mirâran*
Sewed (he), خيط kh*ayyat*
Shade, shadow, ظل *zill*
Shaded (*participle*), مظلل *muzallal*
Shake—he shook (something), نفض *nafad*,
—— he was agitated, ارتعد *irtaιad*

Shaken, منتفض *muntafid*
Shame, disgrace, عيب *ιaib*, خزي kh*izî*
—— bashfulness, خجل kh*a-jal* خجالة kh*ijâla*, حيا h*ayâ*
Share, حصة h*issa*
Shared (he), حصص h*assas*
Sharp, حاد h*add*
Shaved (he), *trans.*, حلق h*alaq*
Sheep, غنم *ganam* (pl. اغنام *agnâm*); a sheep, غنمة *ganama*
Sheet (of paper), طلحية *tal-hiyya*, ورقة *waraqa*
——(of a bed), ملاءة *mala'a*
Shelter (refuge), ملجا *malja*, ملطا *maltâ*
Shine—it shone, لمع *lamaι*, اشرق *ashraq*
Ship, مركب *markab*
Shoe, خف kh*aff*, مركوب *markûb*
Shoemaker, سكاف *sakkâf*
Shoot—he shot, رمى *rama*
—— *see* Fire
Shop, حانوت *hânût*, دكان *dukkân*

Short, قصير *qasîr*
Shoulder, كتف *katif, kitf*
Show—he showed, اري *ara*, اظهر *azhar*
Shut (he), غلق *galaq*, اغلق *aglaq*, سدّ *sadd*
Sick, ill, مريض *marîd*
Side, جنب *jamb* (pl. جنوب *junûb*)
Signal, mark, علامة *ιalâma*, اشارة *ishâra*
Signature, امضا *imdâ*
Silence, سكوت *sukût*
Silent, ساكت *sâkit*
Silk, حرير *harîr*
Silver, فضة *fadda*
Similar—*see* Like
Simple, بسيط *basît*
Sin, *s.*, خطية *khatiyya*
Since, because, لان *liân*
Since, from, منذ *munth*
Since then, من ذاك الوقت *min thâk al-waqt*
Sincere, صادق *sâdiq*
Sincerity, اخلاص *ikhlâs*
Sing—he sang, غنّى *ganna*
Singer, مغنى *muganiyy*
Single, one only, فرد *fard*, مفرد *mufrad*
Single, unmarried, اعزب *aιzab*
Singly, واحدا *wâhidan*, فردا *fardan*
Sink—it sank, غرق *gariq*, غطس *gatas*
—— he made sink, غطس *gattas*, غرق *garraq*
Sister, اخت *ukht*
Sit—he sat, قعد *qaιad* جاس *jalas*
Size, جرم *jirm*
Skilful, حاذق *hathiq*, ماهر *mâhir*
Sky, جو *jau*, سما *sama*, فلك *falak*
Slave, عبد *ιabd*, مملوك *mamlûk*
Sleep, *s.*, نوم *naum*
Sleep—he slept, نام *nâm*
Sleeping, نايم *nâïm*
Sleepy, نعسان *naιsân*
Slipped (he), زلق *zalaq*
Slipper (for the feet), بابوش *bâbûsh*

Slow, بطي *batí*

Slowness, slothfulness, بطو *batú*, كسل *kasal*

Small, صغير *sagír*, قليل *qalíl*

Smashed (he), كسر *kassar*

Smell—he smelt (something), شم *shamm*

—— it smelt, له رايحة *lahu ra'iha*

Smell, odour, رايحة *râ'iha*

Smile, *subst.*, تبسم *tabassum*

Smiled (he), تبسم *tabassam*

Smoke, دخان *dukhkhân*

Smoked (it), دخن *dakhkhan*

Smoked tobacco (he), شرب دخان *sharib dukhkhân*

Smooth, ناعم *nâ‹im*, مصقول *masqûl*

Snake, حية *hayya*, حنش *hanash*

Snuff, برنوطي *barnûtí*, سعوط *su‹ût*

Snow, ثلج *thalj*

Snowed (it), ثلج *thalaj*

So, هكذا *hakathâ*, كذلك *kathâlik* ; so that, لكي *likai*, كيما *kaimâ*

So-and-so, a certain person, فلان *fulân*

Soap, صابون *sabûn*

Society (concourse), جمعية *jam‹iyya*

—— (friendly), صحبة *suhba*, رفقة *rufqa*

—— (a Co.), شركة *shirka*

Soft, ناعم *nâ‹im*, ليّن *layyin*,

Sold (*particip.*), مبيع *mabí‹*

Solid, متين *matín*

Solitary, منفرد *munfarid*

Some, بعض *ba‹d*

Something, somewhat, شي *shai*, بعض شي *ba‹d shai*

Sometimes, احيانا *ahyânan*

Son, ابن *ibn* (pl. ابنا *abnâ*, بنون *banûn*), ولد *walad* (pl. اولاد *awlâd*)

Son-in-law, صهر *sihr*

Song, غنا *ginâ*, اغنية *agniyya*

Sons (collectively), بنو *banû*,

Soon, *adv.*, سريعا *sarí‹an*, عن قريب *‹an qaríb*

Sorrow, حـزن *huzn*, غـم *gamm*

Sort, kind, نوع *nau‘*, شكل *shakl*

Soul, spirit, self, نفس *nafs* (pl. انفس *anfus*, نـفـوس *nufûs*)

Sound, healthy, صحيح sahîh, سالم *sâlim*

Soup, شوربة *shûraba*

Sour, حامض hâmid

South, جنوب *janûb*

Space, مدى *mada*, مدة *mudda*, وسعة *was‘a*

Spark, شرارة *sharâra*

Speak—he spoke, تكلم *takallam*

Speaker, قايل *qâ'il*, متكلم *mutakallim*

Spear, رمـح *rum*h (pl. ارماح *armâ*h, رماح *rimâ*h)

Special, خاص khâss, مخصوص *makhsûs*

Spectacle, a show, مـنـظـر *manzar*

Spectacles, نظارات *nazzârât*

Speech, utterance, لـسـان *lisân*, لفظ *lafz*

—— (an oration), كـلام *kalâm*, خطاب khitâb

—— *see* Language

Spend—he spent, صـرف *saraf*

Spice, بهار *bahar*

Spill—he spilt, صب *sabb*, كب *kabb*,

—— it was spilt, انصب *insabb*, انكب *inkabb*

Spirit, breath, روح *ru*h (pl. ارواح *arwâ*h)

Spit—he spat, بصق *basaq*

Split (he), شق *shaqq*

Spoiled, wasted, مخسّر *mukhassar*, متلف *mutlaf*

Spoon, ملعقة *mil‘aqa*

Spotted, ملكوك *malkûk*

Sprained (*particip.*), منخلع *munkhali‘*

Spread (he), بسط *basat*

Spring, a fountain, عين *‘ain*, ينبوع *yambû‘*

—— the season, ربيع *rabî‘*

—— *see* Leap

Sprinkled (he), رش *rashsh*
Spur (a), مهماز *mihmâz*
Spurred (he), همز *hamaz*
Square, squared, مربع *murabbaɩ*
Stag, deer, غزال *gazâl*
Stairs, staircase, درج *daraj*
Stamp (postage or other), دمغة *damga*
Stamped (he), طبع *tabaɩ*, نقش *naqash*
Stand—he stood up, قام *qâm*
—— he stood still, وقف *waqaf*
Standing—being on one's feet, قايم *qâïm*
Star, نجم *najm*, نجمة *najma*, كوكب *kaukab*
State, condition, حال *hâl* (pl. احوال *ahwâl*), شان *shân*
State, government of the nation, مملكة *mamlaka*
Stature, قامة *qâma*
Stay—he stayed, continued, remained, مكث *makath*, استقام *istaqâm*
Steady, ثابت *thâbit*, ساكن *sâkin*
Steal—he stole, سرق *saraq*
Steam, *s.*, بخار *bukhâr*
Steamer, steamship, مركب نار *markab nâr*, وبورة *wâbûra*
Steel, بولاد *bûlâd*
Stern, grim, عبوس *ɩabûs*
Stick, cane, عصا *asâ*
Still, quiet, هادى *hâdî*, ساكت *sâkit*
—— (till now), الى الان *ila alân*
—— (yet again), ايضا *aidan*
—— (nevertheless), مع كل ذلك *maɩ kull thâlik*
Stirrup, ركاب *rakâb*
Stocking, جراب *jurâb*
Stomach, معدة *miɩdah*, بطن *batn*
Stomach-ache, مغاص *mugâs*
Stone, حجر *hajar* (pl. احجار *ahjâr*)
Stopped—he ceased, ترك *tarak*
—— *see* Stand

Store, storehouse, مخـزن *makhzan*

Storm, زوبعة *zaubaιa*

Stormy, عجاج *ιajjâj*

Story, قصة *qissa*, حكاية h*ikâya*

Straight, مستقيم *mustaqîm*, قويم *qawîm*

Strange, a stranger, غريب *garîb* (pl. غربآ *gurabâ*)

Straw, تبن *tibn*

Stream, ساقية *sâqiya* (pl. سواقي *sawâqî*)

Street, زقاق *zuqâq*

Strength, شـدة *shidda*, قـوة *quwwa*

Strengthening (confirmation), تشديد *tashdîd*

Strengthened (he), قـوي *qawwa*

Stretched (he), مدّ *madd*

Strike—he struck, ضـرب d*arab*, لطم *latam*

String, *s.*, خيط kh*ait*

Stripped (he), he made naked, *trans.*, عري *ιarra*

Strong, قوى *qawî*, شديد *shadîd*

Student, متعلم *mutaιallim*, تلميذ *talmî*th

Studied (he), درس *daras*

Stupid, بليد *balîd*, مغفل *mugaffal*

Subdued (he), اخضع *a*khd*aι*, غلب *galab*

Subject, vassal, رعية *raιiyya* (pl. رعايا *raιâyâ*)

Submission, submissiveness, خضوع kh*udûι*, اطاعة *itaιa*

Submitted (he), خضع kh*adaι*, اذعن *ath*ι*an*

Succeeded (he, to another), خلف kh*alaf*, عقب *ιaqab*

—— (he attained his object), نجح *najah*

Success, نجاح *najâh*

Succession, خلافة kh*ilâfa*

Succession (in), successively, بالتوالي *bi 't-tawâlî*

Successor, خليفة kh*alîfa* (pl. خلفا kh*ulafâ*)

Sucked (he or it), مصّ *mass*

Sudden, فجاي *fajâ'iyy* (*fajâî*)

Suddenly, بغتةً *bagtatan*

Suffer (he felt pain), توجع *tawajja‘*, تالم *taallam*
—— (he endured pain), احتمل *ihtamal*, كابد *kâbad*
Sufficed (he), كفى *kafa*
Sufficiency, كفاية *kifâya*
Sufficient, كافي *kâfî*
Sugar, سكر *sukkar*
Summer, صيف *saif*
—— he passed the summer, صيف *sayyaf*
Sun, شمس *shams*
Sunrise, طلوع الشمس *tulû‘ ash-shams*
Sunset, غروب الشمس *gurûb ash-shams*
Supper, عشا *‘ashâ*
Supplied (he), furnished, قدم *qaddam*
Supported (he), aided, اغاث *agâth*, اعان *a‘ân*
—— he propped up, اسند *asnad*
Supposed (he), فرض *farad*
Supreme, سامي *sâmí*, عالي *‘âlî*, اعلي *a‘ala*
Sure, certain, يقين *yaqîn*, محقق *muhaqqaq*
Surety (one who gives a pledge for another), ضامن *dâmin*, كفيل *kafîl*
Surface, وجه *wajh* (pl. وجوه *wujûh*)
Surname, لقب *laqab*
Surprised (it), حير *hayyar*
Surprised (he was), تعجب *ta‘ajjab*
Surprising, wonderful, بديع *badî‘*
Suspicion, ريب *raib*, شبهة *shubha*
Swallowed (he), بلع *bala‘*
Swear—he swore, قسم *qassam*, حلف *halaf*
Sweat—*see* Perspire
Sweep—he swept (with a broom), كنس *kanas*
Sweet, حلو *halû* (*halw*)
Sweetened (he), made sweet, حلى *halla*
Sweetmeats, حلويات *hal-wiyat*
Sweetness, حلاوة *halâwa*

Swelled (it), grew big, ورم *warim*, انتفخ *intafa*kh

Swim—he swam, سبح *sabah*, عام *ıâm*

Sword, سيف *saif* (pl. سيوف *suyûf*)

T.

Table, مايدة *mâ'ida*, لوح *lûh*, سفرة *sufra*

Tail, ذنب th*anab* (pl. اذناب *a*th*nâb*)

Tailor, خيّاط kh*ayyât*

Take—he took, اخذ *a*kh*a*th

Taken, ماخوذ *ma*kh*û*th

Tale—*see* Story

Talked (he), تحدث *tahad-dath*, تكلم *takallam*

Tall, طويل *tawîl*

Tame, وديع *wadîı*

Tank, حوض h*aud*

Tasted (he), ذاق th*âq*

Taste, flavour, طعم *taım*

Tea, شاى *shai*

Teach—he taught, علّم *ıallam*

Teacher, معلم *muıallim*

Tear—he tore, خزق kh*âzzaq* شق *shaqq*

Tear (moisture from the eye), دمعة *damıa* (pl. دموع *damuı*)

Teased (he), جاكر *jâkar*

Tell—he told, حكي h*aka*, خبر kh*abbar*

Terrible, مهول *muhawwil*

Terrified (he)—*see* Fear

Terror, هول *haul*, رعبة *raıba*

Testimony, شهادة *shahâda*

Text (of a book), متن *matn*

Thanked (he), شكر *shakar*

Thankful, شكور *shakûr*

That (*demonstrative*), ذاك th*âk*, ذلك th*âlik*, (fem. تاك *tâk*, تلك *tilk*; *common pl.* اولايك *ulâik*)

Then, at that time, عند ذلك *ıinda* th*âlîk*, حينئذ h*î-na'i*th*in*

Thick, ثخين th*akhîn*

Thief—*see* Robber

Thin, lean, نحيف *nahîf*

Thing, شي *shai*

Things, اشيا *ashyâ*, حاجات *hâjât*, اصناف *asnâf*

Think—he thought, فكر *fakkar*, ظن *zann*

Thirst, عطش *ʿatash;* thirsty, عطشان *atshân*, عاطش *ʿâtish*

Thirsted (he), عطش *ʿâtish*

Thorns, شوك *shawq;* a thorn, شوكة *shawka*

Thought, فكر *fikr*

Thread, خيط kh*ait*

Threat, تهديد *tahdîd*

Threatened (he), هدد *haddad*

Throat, حلق h*alq*

Throne, عرش *ʿarsh*, سرير *sarîr*

Throw—he threw, طرح t*ar*ah, رمي *rama*

Thumb, ابهام *ibhâm*

Thunder, رعد *raʿd*

Thundered (it), رعد *raʿad*

Thus, كذا *k*ath*â*

Tied (he), عقد *ʿaqad*, ربط *rabat*

Tiger, نمر *nimr* (pl. نمورة *numûra*)

Tile, tiles, قرميد *qarmîd*

Till, until (*before a noun*), حتي h*atta*; (*before a verb*), الي ان *ila ân*

Tilled (he), فلح *falah*, حرث h*arath*

Time, زمان *zamân*, وقت *waqt*

Times (at all), في كل وقت *fî kull wakt*

Timid, هيوب *hayûb*, خايف khâ'*if*

Tired, تعبان *taʿbân*, ملول *malûl*

Tobacco, دخان *du*khkh*ân*, طبغ t*abag*

Together, جميعا *jamîʿan*

Tolerated (he), allowed, رخص *ra*khkh*as*

Tomb, خبر *qabr*

Tongue (the organ of speech), لسان *lisân* (pl. السنة *alsina*)

Tooth, سن *sinn* (pl. اسنان *asnân*), ضرس d*irs* (pl. اضراس *adrâs*)

Top, قمة *qimma*, ذروة th*irwa*

Torch, مشعل *mishʿal*

Total, جملة *jumla*

Touched (he), لمس *lamas*, مس *mass*

Towards, نحو *nahw*

Towel, بشكير *bashkír*, فوطة *futa*

Tower, برج *burj* (pl. بروج *burúj*)

Town, مدينة *madína* (pl. مدن *mudun*)

Traced (he), marked, رسم *rasam*

Trade (profession), حرفة h*irfa*

Trade (commerce), تجارة *tijâra*

Tradition, حديث h*adíth*, رواية *riwayah*

Transcribed (he), copied, نسخ *nasa*kh, نقل *naqal*

Transcript, نسخة *nus*kh*a*

Transferred (he), نقل *naqal*

Translated (he), ترجم *tarjam*

Translation, ترجمة *tarjama*

Translator ترجمان *tarjumân* (pronounced in Egypt *targumân*, equivalent to the European *dragoman*)

Transparent, شفاف *shaffâf*

Travel, *subst.*, سفر *safar*, سياحة *siyâ*h*a*

Travelled (he), *v.*, سافر *sâfar*, ساح *sâ*h

Traveller, مسافر *musâfir*, سياح *sayyâh*

Treacherous, خاين khâ*'in*

Tread—he trod, داس *dâs*, وطي *wati*

Treasure, كنز *kanz*, خزانة kh*azâna*

Tree, شجرة *shajra*

Trembled (he), ارتعش *irta-ιash*, رجف *rajaf*

Tribe, قبيلة *qabîla* (pl. قبايل *qabâ'il*)

Trick, حيلة h*îla*

Trifling, trivial, زهيد *zahîd*, حقير h*aqîr*

Trouble, تعب *taιb*, تصديع *tasdîι*

Troubled (he, or it), كلف *kallaf*, كدر *kaddar*, ازعج *azιaj*

——(he was), تكدر *takaddar*

Troublesome, شاق *shâqq*, مزعج *muzιij*

True, حق h*aqq*

Trust, اتكال *ittikâl*, اعتماد *iιtimâd*, اعتقاد *iιtiqâd*

Trusted (he), اعتمد *iιtamad* اتكل *ittakal*

Truth, حق h*aqq*, حقيقة h*aqîqa*

Try—he tried, tested, جرب *jarrab*, امتحن *imtahan*

—— *see* Endeavour

Turn — he turned over, reversed, قلب *qalab*

—— he turned his face, توجه *tawajjah*

—— he turned (himself) round, دار *dâr*

—— he turned (something) round, ادار *adâr*, دور *dawwar*

Turnip, لفت *lift*

Twice, repeatedly, مرتين *marratain*

Twice, double—*see* Double

Tyrant, ظالم *zâlim*

U.

Ugly, بشع *bashiι* قبيح *qabîh*

Umbrella, شمسية *shamsiyya*, ظلة *zulla*

Unable, عاجز *ιâjiz*

Uncle (father's brother), عم *ιamm* (plur. عمومة *ιumûma*, or اعمام *aιmâm*)

——(mother's brother), خال khâ*l* (plur. خوولة khu*'ûla*, or اخوال akh*wâl*)

Under, تحت *taht*

Understand — he understood, فهم *fahim*

Understanding, فهم *fahm*

Undertake—he undertook, عزم على *ιazam ιala*

Undertaking (an), عزم *ιazm*

Undressed himself (he), تعري *taιarra*

Union, اتحاد *itti*h*âd* اتفاق *ittifâq*

United (he), وصل *wasal*, اتحد *itta*h*ad*

Unjust, جائر *jâ'ir*

Unknown, مجهول *majhûl*

Unless, والا *wa illâ*, لولا *laulâ*, لولم *lau lam*

Until, الي *ila*, حتي h*atta*

Up, upwards, upon, فوق *fauq*, علي *ʻala*

Upper, اعلي *aʻala*

Upright, مستقيم *mustaqîm*

Uprightness, استقامة *istiqâma*

Urgent, مضطرّ *mud*t*arr*, ضروري *darûrî*

Use—*see* Custom, Experience, Practice, Advantage

Useful, نافع *nâfiʻ* مفيد *mufîd*

Utmost (the), اقصي *aqsa*, غاية *gâya*

Utterly, wholly, بالكلية *bi 'l-kulliyya*

V.

Vacant, خالى kh*âli*

Vain, باطل *bâtil*

Vainly, باطلا *batilan*

Valley, وادى *wâdi* (pl. اودية *awdiya*)

Valuable, نفيس *nafîs*, ثمين *thamîn*

Value, قيمة *qîma*

Valued (he), rated, قوم *qawwam*, ثمن *thamman*

—— he prized, اعتبر *iʻtabar*

Vanished (he), اضمحل *idma*h*all*

Vanity—*see* Pride

Variable, varied, متغير *mutagayyir*

Various, مختلف *mukh*t*alif*, متنوع *mutanawwiʻ*

Veal, لحم عجل *la*h*m ʻijl*

Ventured (he), dared, تجاسر *tajâsar*

—— he hazarded, خاطر kh*âtar*

Very, جدا *jiddan*

Vexation, تكدير *takdîr*, تصديع *tasdîʻ*

Vexed (he or it), صدع s*addaʻ*

Vice, رذيلة *ra*th*îla*

Victory, ظفر *zafar*, فتح *fat*'h

Videlicet, that is to say, يعني *yaʻnî*

Vigilant, منتبه *muntabih*

Village, قرية *qarya*

Vine, كرم karm (pl. كروم kurûm)
Violence, رغم ragm, زور zawr
Violent, عنيف ˌanîf, شديد shadîd
Virtue, فضيلة fadîla (pl. فضايل fadâ'il)
Virtuous, فاضل fadil
Visible, قابل النظر qâbil an-nazr
Visit (a), زيارة ziyâra
Visited (he), زار zâr
Voice, صوت saut
Volume, مجلد mujallad
Voluntary, اختياري ikhtiyârî
Vow (a), نذر nathr
Vowed (he), نذر nathar
Voyage, سفر البحر safar al-bahr
Vulgar, دني danî, حقير haqîr
—— (the), the common people, عامة ˌâmma

W.

Wages, اجرة ujra, علوفة ˌulûfa
Waggon, عربة ˌaraba, عجلة ˌajala
Waited (he), توقف tawaqqaf
Waited for (he), انتظر intazar
Wakeful, sleepless, سهران sahrân, مستيقظ mustaiqiz
Wakefulness, سهر sahar
Walked (he), مشي masha, تمشي tamashsha
Wall, حايط hâ'it, سور sûr
Walnut—*see* Nut
Wandered (he), سار sâr
Want (need), احتياج ihtiyâj
—— (desire), اشتياق ish-tiyâq
Wanted (he), was in want of, احتاج îhtâj
—— *see* Desire
War, حرب harb
—— (a holy), جهاد jihâd
Warm (as to things), سخن sukhn; (as to weather), حار harr
Warmed (he), made warm, سخن sakhkhan
Warmth—*see* Heat
Warred (he), made war, حارب harab

Washed (he), غسل *gasal*

Washed himself (he), تغسل *tagassal*

Wasted (he), اتلف *atlaf*, اسرف *asraf*

Wasteful, extravagant, مسرف *musrif*, متلف *mutlif*

Watch, time-piece, ساعة *sa‘a*

Watched (he), kept vigil, سهر *sahir*

Watched (he), he observed closely, لاحظ *lâhaz*

Water, ما *mâ*, موية *mûya*

Water-closet, privy, ادب خانة *âdab*-khâna, مستراح *mustarâh*, كنيف *kanîf*

Wave, موج *mauj* (pl. امواج *amwâj*)

Wax, شمع *sham‘*

Way, طريق *tarîq*, سبيل *sabîl*, سكة *sikkah*

Weak, ضعيف *da‘îf*

Weakness, ضعف *da‘af*, عجز *‘ajaz*

Wealth—*see* Riches

Wear—*see* Dress

Weary—*see* Fatigue

Weary, wearied, تعبان *ta‘bân*, متعوب *mat‘ûb*

Wearying, متعب *mut‘ib*

Weave—he wove, نسج *nasaj*

Week, اسبوع *asbû‘*, جمعة *jum‘a*

Weep—he wept, بكى *baka*

Weeper, weeping, باكي *bâkî*

Weighed (he), وزن *wazan*

Weight, وزنة *wazna*, ثقلة *thiqla*

Weighty, ثقيل *thaqîl*

Welcome! مرحبا *marhabâ*

Welcomed (he), ترحب في *tarahhab fi*

Well (a), بير *bîr*, جب *jubb*

Well (*benè*), طيب *tayyîb*

West, western, غرب *garb*, مغرب *magrib*

Wet, مبلول *mablûl*, رطب *ratib*

What, ما *mâ*

What? كيف *kaif*, اي *ayy*

Wheat, قمح *qamh*

Wheel, عجلة *‘ajala*

When, اذ *ith*, اذا *îthâ*, لما *lammâ*, متى *mata*
Whenever, كلما *kullamâ*
Where, حيث h*aith*
Where? اين *ain*
Wherever, حيثما h*aithamâ*, اينما *ainamâ*
Whether, ام *am*, هل *hal*
While, whilst, بينما *bainamâ*, مادام *mâ dâm*
Whip, كرباج *kurbâj*
Whisker, شارب *shârib* (pl. شوارب *shawârib*)
Whisper (a), وشوشة *wash-washa*
Whistled (he), صفر s*afar*
White, ابيض *abya*d (fem. بيضا *bai*d*â*)
White men and black men, بيضان وسودان *bîdân wa-sûdân*
Whither, الى حيث *ila* h*aith*
Whole, entirety, جملة *jumla*, كلية *kulliyya*
Whole, every, كل *kull*
Whole, perfect, كامل *kâmil*, تمام *tammâm*
Wholesome, شافي *shâfî*, نافع *nâfi*ﹶ
Why, لما ذا *limâ* th*â*
Wicked, شرير *sharîr*, خبيث kh*abîth*
Wide, واسع *wâsi*ﹶ, عريض ﹶ*arî*d
Widow, ارملة *armala*
Widower, ارمل *armal*
Width, وسعة *was*ﹶ*a*, عرض ﹶ*ar*d
Wife, زوجة *zauja*
Wild, savage, وحشي *wa*h*shî*
—— uncultivated, بري *barrí*
Wilderness, بـر *barr*, صحرا s*a*h*râ*
Wilful, عنيد ﹶ*anîd*
Will (*voluntas*), ارادة *irâda*, مشية *mashiyya* (*mashi'a*,
Will (*testamentum*), وصيـة *wasiyya*
Willed (he)—*see* Wish
Willing, راضي *râdî*, مـريـد *murîd*
Wind (the), ريح *rî*h
Window, شباك *shubbâk* (pl. شبابك *shabâbik*)

Wine, نبيذ *nabîth* (*nabîd*), خمر kh*amr*, شراب *sharâb*
Wing, جنح *jan*h (pl. جناح *janâ*h); جناح *janâh* (pl. اجنحة *ajni*h*a*)
Winter, شتا *shitâ*
Wiped (he), مسح *masa*h
Wisdom, حكمة h*ikma*
Wise, حكيم h*akîm* (pl. حكما h*ukamâ*), عاقل *ιâqil*
Wish (a), مراد *murâd*, رغبة *ragba*
Wished (he), اراد *arâd*, راد *râd*, تمنى *tamanna*
Within, inside, داخل *dâ*kh*il*, في داخل *fî dâ*kh*il*
Without, outside, برا *barrâ*, خارجا kh*ârijan*
Without, exclusive of, بلا *bilâ*, بغير *bi-gair*
Witness, شاهد *shâhid*
—— (he bore), شهد *shahad*
—— (he brought or called), شهد *shahhad*
Woe, ويل *wail*
Woeful, مغم *mugimm*
Woman, امراة *imra'a*
Women, womankind, نسا *nisâ*, نسوان *niswân*
Wonder, عجب *ιajab*
Wondered (he), تعجب *taιajjab*, استغرب *istagrab*
Wonderful, عجيب *ιajîb*, بديع *badîι*
Wood (*lignum*), حطب h*atab*, خشب kh*ashab*
Wood (forest), حرش h*irsh*, غاب *gâb*
Woodman, woodcutter, حطاب h*attâb*
Wool, صوف *sûf*
Woollen-draper, صواف *sawwâf*
Word, كلمة *kalima*
Work, عمل *ιamal* (pl. اعمال *âιmâl*)
Worked (he), اشتغل *ishtagal*, عمل *ιamal*
Workman, صانع *sâniι*, عامل *ιâmil*
Workshop, محل العمل *mahall al-ιamal*
World, دنيا *dunyâ*, عالم *ιâlam*
Worm, دودة *dauda*

Worship (religious), عبادة *ʿibâda*, سجود *sujûd*

Worship (place of), معبد *maʿbad*, مسجد *masjid*

Worshipped (he), عبد *ʿabad*, سجد *sajad*

Worthy, deserving, مستحق *mustahiqq*

Would that ! ليت *lait*

Wound (a hurt), جرح *jurh*

Wounded (he or it), جرح *jarah*

Wounded, hurt, مجروح *majrûh*

Wrapped (he), لف *laff*

Wrapped (*particip.*), ملفوف *malfûf*

Wretched (in condition), مسكين *miskîn*, شقي *shaqî*

Write (he wrote), كتب *katab*

Writer, كاتب *kâtib*

Writing (a), كتابة *kitâba*

Writing (penmanship), خط khatt

Written, مكتوب *maktûb*

Wrong (a sin, an error), خطا khatâ

Wrong (mistaken), مخطي *mukhtî*

Wronged (he), ظلم *zalam*, ضر darr, تعدي *taʿadda*

Y.

Yard (a measure), ذراع thirâʿ

Year, سنة *sana*, (pl. سنون *sanûn*), عام *ʿâm* (pl. اعوام *aʿwâm*)

Yellow, اصفر *asfar*

Yes, نعم *naʿam*

Yesterday, امس *ams*, البارحة *al-bâriha*

Yet, however, اما *ammâ*, لكن *lâkin*, و الا *wa-illa*

Yet, still, الي الان *ila al-ân* ; not yet, لما *lammâ*, ليسا *lîssa*

Yielded (he), surrendered سلم *sallam*

Yoke (for oxen), نير *nîr*

Young, شاب *shâbb*, فتي *fata*

Youths, شباب *shabâb* (pl. of شاب)

Youthfulness, شبوبية *shabû-biyya*

Z.

Zeal, غيرة *gaira*

Zealous, غيور *gayyûr*

Zephyr, صبا *sabâ*, نسيم *nasîm*

Gilbert & Rivington, Ltd., St. John's House, Clerkenwell, London.